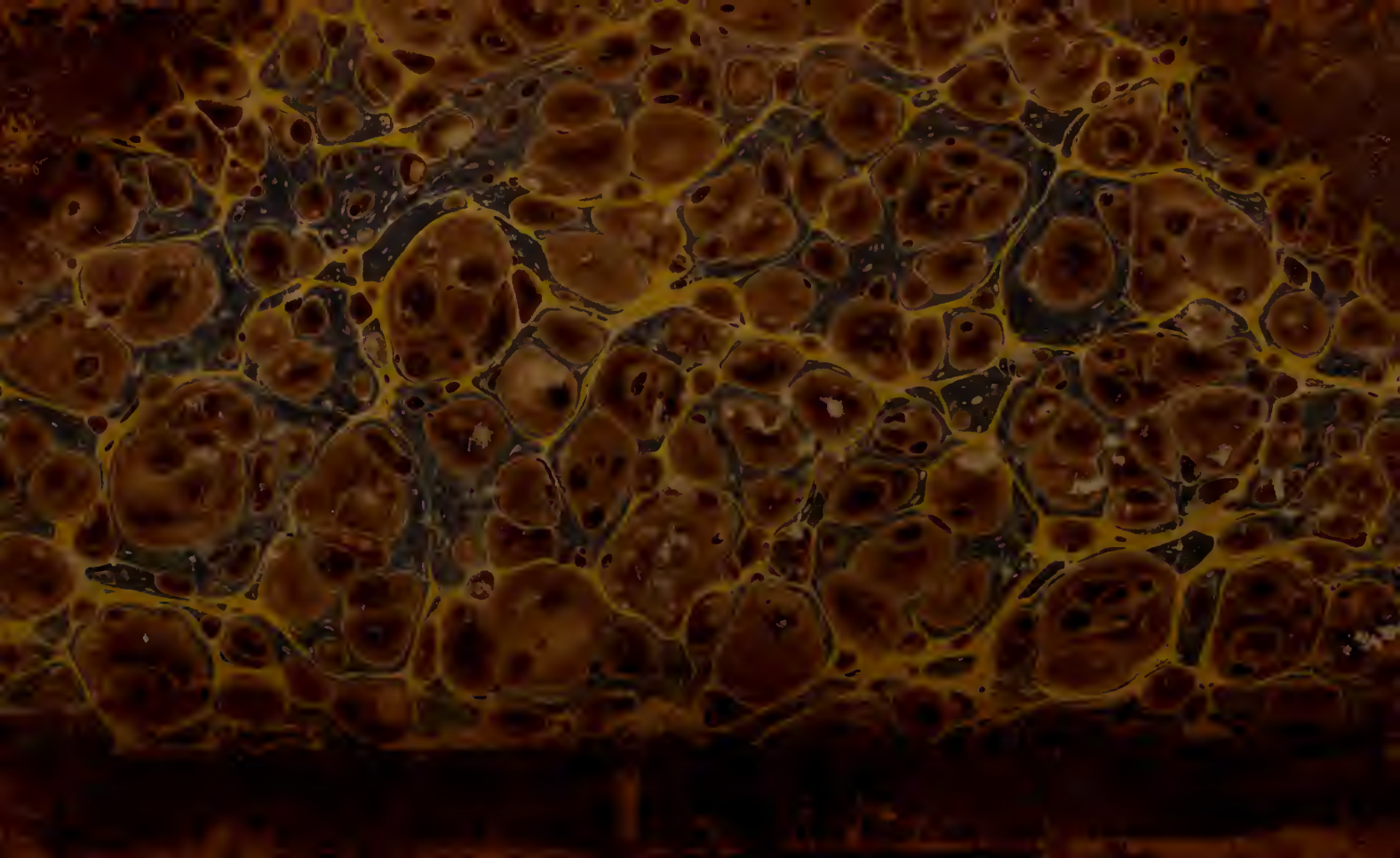

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ART. I. *The Rise and decline of the Ottoman empire; present signs of reform in its government, and in its policy towards foreigners and foreign manners, customs, and usages.*

THE similarity in the origin of the Turks and Tartars, renders the changes which the former are undergoing intensely interesting to us, who are living within the dominions of the latter. The Mantchou, the Mongol, and the Turk, derived a common origin from the numerous and unclassifiable wild tribes of central Asia. Many characteristics are common to them all; and especially, the anomalous position of the Mantchous in the Chinese empire bears a striking resemblance to that of the Turks in the Ottoman empire. That position has been truly described as "less resembling a nation, than an army encamped in the midst of vanquished nations." Each was originally a tribe or tribes of adventurers, of a more hardy character than the effeminate and polished people they conquered; each is still strikingly marked by pertinacity in adherence to fixed customs. But among the Turks the operation of changes both from within and without is already visible, as well in their character as in their condition.

The boundaries, and consequently the population, of the Ottoman empire are so variable, that no statement respecting them can possess any permanent value. Before its recent losses, its extent was estimated at near 900,000 square miles; of which 180,000 lay in Europe, 300,000 in Africa, and 420,000 in Asia. The population was variously estimated from 20,000,000 to 40,000,000. But the African tributaries are now lost; and the conquest of Syria by the viceroy of Egypt, and of the provinces on the Danube by Russia, have reduced this once vast empire to nearly half its former extent. The rapid rise, and still more rapid decline, of the Ottoman power are among the

most interesting phenomena of modern history. Though the origin and early achievements of the Turkish tribes are involved in uncertainty, yet sufficient is supposed to be ascertained to evince that they early gave alarm and annoyance to the Chinese government; that they were subsequently found in a state of servitude to the Tartars; and that having successfully risen against their oppressors they were gradually urged westward into bloody collision with the hardy tribes of Caucasus. The word Turk itself *is said* to signify 'wanderer,' and to be regarded by the Ottomans as a contumelious appellation; yet it is a remarkable fact, and hardly consistent with such an idea, that in the correspondence between Timúr and Bajazet, the Mongol emperor, as he is usually called, designated himself and his countrymen as *Turks*, and stigmatized the Ottomans as *Turkomans*. In the year 830, distinct mention is made of the Turks, when Motasem, the caliph of Bagdad, formed more than 50,000 of their robust youth into a body guard for himself. These were trained to war and to the profession of the Mohammedan faith, and soon grew to such a height of insolence that they deposed their masters, and often too under circumstances of shocking cruelty

But the present Ottoman empire and dynasty originated no earlier than A. D. 1299, in the person of the obscure chief Athman or Othman. His father was probably a petty chief over one of the clans, which, either migrated or were forced westward several centuries earlier; and for many years he ruled over his camp of 400 families. Othman himself, a soldier of fortune, soon succeeded in enfranchising himself from the control of a superior. His son Orchan achieved the conquest of Prusa (the present Brúsa) in 1326; and this may be taken as the date of the true era of the Ottoman empire. From that time the tide of Turkish conquest rolled onward with a force that could not be withstood by the feeble Greeks; and in 1338, the Ottomans first obtained a footing in Europe. The institution of the janizaries dates in the reign of Amurath, the grandson of Othman; and for a long time they proved the most powerful, numerous, and best disciplined standing army then known. His son Bajazet, surnamed the Thunderer, condescended to accept the title of sultan from the caliph of Egypt; for till then his race had been satisfied "with the humble title of emír." The defeat of the Turks by Timúr proved a momentary check, and in 1453 Mohammed II, entered Constantinople sword in hand, and established himself on the throne of the Cæsars. Not satisfied, however, with the possession of all the countries from Mount Amanus to the Danube, the grandson of Mohammed, added Syria and Egypt to his dominions; and Solyman, the magnificent, contemporary with Charles V, conquered the greater part of Hungary, and extended his sway eastward to the Euphrates. "At that time the Turkish empire was undoubtedly the most powerful in the world." Able princes succeeded Solyman, and the Ottoman arms maintained their ascendency in Europe till 1683, when their army was totally routed by the famous John Lobieski, of Poland, at the siege of Vienna.

From this period, though they fought for a time with varying success, commences the wane of the empire. It soon appeared how rapid had been the improvements of the Christian power in the art of war; for the Turks were rapidly expelled from Hungary, Transylvania, and Sclavonia, much of Albania, and the Morea. It is worthy of remark, that in 1718, through the mediation of England and Holland, peace was negotiated, the Grecian provinces being secured to the Porte. Persia also wrested a large part of her dominions. Weakened by single and combined wars with its great enemy, Russia, with Austria, Persia, France, England, and, last, not least, by internal dissensions, the existence of the empire for the last seventy years is rather to be attributed to the mutual jealousies of the other European powers, than to its own strength.

The cause of the rapid decline of this monarchy it is not difficult, in general, to ascertain. In the beginning of their conquests, the Turks were hardy and inured to war, and moreover were firm believers that to fall fighting in behalf of the true faith was the most glorious of deaths, the most certain passport to the greatest felicity hereafter. The troops opposed to these furious and formidable hordes were the effeminate or disunited Greeks, or the more valiant but not more judicious Franks. But they secured their own fall by relying on brute force, and shackling the mind. They stooped not to hold intercourse with infidels, and while the infidels were steadily advancing in knowledge and the arts, the Turks were stationary or retrograde. The state of modern warfare having robbed them of any advantages which their impetuous zeal once conferred, they scorned to resort to new means. "We effected our conquests," was their language, "without any aid from European tactics, and we do not now stand in need of them."

At the dark period preceding the revival of religion and letters in Europe, it cannot be denied that the Mohammedan sultans were not the least enlightened, accomplished, or tolerant of European sovereigns. "So great were the oppressions of the then governments, and the horrors of intestine wars, that the dominions of the sultan formed, perhaps, at one time, those in which the greatest portion of civil liberty and personal security were enjoyed. The early sultans were marked by their erudition and love of learning, both a college and a library being considered indispensible appendages to a mosk of the first order." The Turkish sultan at the head of his army, himself the first in war, was the object of an enthusiasm which rendered him absolute and irresistible in power. But the sultan in the seraglio, trembling at the power of his own janizaries, and incapable of executing his purposes, was rather a pageant than a monarch, and impeded the exercise of his own authority.

So evident had it become that Turkey must reform or perish, that the sultans for the last fifty years have seemed to admit the unwelcome idea, and even to attempt the arduous work. The first active reformer was Selim III., who ascended the throne in 1789. A long series of disastrous defeats from Russian troops of inferior numbers had

taught the Ottoman ministry to feel the need of a change, but had not reconciled the public mind to it. Here was seen the natural result of a despotic government, checking all inquiry after better things and all attempts at improvement, till some change became inevitable, while yet those who were to be benefitted were not sufficiently enlightened to welcome such a change. In such a state of things, there is no other resort but to brute force, since the mass have never learned to move at the voice of reason. Selim mounted the throne amidst the most gloomy prospects. The Turkish arms were worsted in foreign wars, and the resources of the empire wasted by formidable civil wars. The young sultan found his chief supporter in the work of reform in Mahmúd reis effendi, who had visited the courts of Vienna, Paris, and London, and who was raised to the post of secretary of state for foreign affairs. Under his auspices, a code of new regulations were promulged, which provided for the organization of a new corps of soldiery, for improvements in the discipline of the janizaries, for the instruction of the military cadets, for a new modeling of the navy, in which recourse was had to the aid of foreigners. These regulations tended to array more directly against the monarch the influence of 400,000 janizaries in the empire, and the ecclesiastical authority of the sacred *ulema*. While each petty pąshaw was striving to take advantage of the times so as to make himself independent or rich in his pashawlic. From this, it may be gathered, that while no country ever more needed reform, in none was it more difficult.

These enlightened innovations were generally received with little satisfaction, and the discontent was artfully fomented hy the representation of the janizaries, that their sovereign was siding with the infidels, against the religion and laws of the empire. In that ever turbulent body, these murmurs, at length, broke out into open rebellion, by the instigation of Músa pashaw. The reformer reis effendi first fell a sacrifice to their fury. All the janizaries, now aroused, passed through the streets of Constantinople, with a melancholy clanking of their kettles, into the open square Atmeidan. Disregarding the sultan's offers of negotiation, they called for the death of the ministers that had advised the new measures; and, rising in their demands as they were successively granted, Músa at length announced to Selim, by the hand of the mufti, that he had ceased to reign, and that Mustapha IV, sat on the throne. This was in May 1807. Selim received the announcement with composure, and after a few turns in the saloon, to bid farewell to his weeping attendants, he retired to the appartments of the unfortunate princes of the house of Othman, and from thence he returned no more.

During the few months in which the imbecile Mustapha sat on the throne, he was the mere instrument of the will of others. All the projects of reform and improvement were hushed. But the famous Bairacter, the pashaw of Rudshuck, a true follower of the unfortunate Selim, resolved to avenge his fall and restore him again from his prison to the throne. Accordingly, he moved his camp, composed of hardy Albanians, near to Constantinople, and assaulted the gate of

the seraglio, and demanded entrance in the name of the deposed Selim. That word proved fatal to the imprisoned monarch, who was immediately murdered by the last orders of Mustapha, just before himself was taken away to a similar confinement and alike end. After long search Mahmúd was found concealed in the furnace of a bath, from whence he was drawn forth to ascend the Ottoman throne in 1808, under the title of Mahmúd II, which he still occupies.

Under the auspices of the vigorous Bairacter, the new monarch commenced anew the work of reform. The heads of the principal conspirators were exhibited at the seraglio gate, and many others were sewed in sacks and thrown into the sea; a council of pashaws was called, and the attention was openly avowed by Bairacter of abolishing or reforming the order of janizaries, for which purpose a new corps was organized. All proceeded favorably, till growing confident by success Bairacter dismissed most of his provincial forces, by which he had overawed his enemies, and thus by this rash act was left at the mercy of an infuriated soldiery thirsting for his life. The immediate rising of the janizaries, and the destruction of the vizier in the flames of his own palace, proved his rashness. But his friends determined to avenge him, and therefore uniting the new forces with the fleet for three successive days, the battle and the flames raged in Constantinople; the janizaries, pressing towards the entrance of the seraglio, demanded the restoration of the imprisoned Mustapha; a demand which caused the immediate death of the prince. Mahmúd, now sole survivor of the imperial house, having nothing to fear from the enmity of the janizaries, gave orders that hostilities should cease, and promised that the new corps should be no more. "Thus terminated the most tremendous revolution that Constantinople has experienced since it fell into the power of the Osmanlís, which cost the lives of two sultans, and spilt the best blood of the empire."

From this time onward till 1823, the janizaries were uniformly disorderly, and on one occasion rose to such a pitch that the sultan threatened to withdraw quite from Europe and from reach of their insolence. It is clear that from the first, Mahmúd desired to relieve himself from their arrogance, and for this purpose he was constantly training new forces to stand by him in the hour of trial. He determined to make one more attempt to reform, and if they resisted that, to extirpate them. In 1823, the janizaries again burst forth into insurrection in consequence of the innovations, beat to arms, and soon assembled in the Atmeidan to the number of 20,000. The expected crisis had now come. The sultan sent officers to negotiate, who were put to death. He then consulted with the grand mufti whether it was right to put his rebellious people to death, and received an affirmative answer. Upon this, he called on the forces, whom he had been keeping in reserve, and entirely surrounded the Atmeidan with 60,000 men. Worthless as were the order of the janizaries, one cannot but pity their cruel fate. Filling the Atmeidan with one dense croud, they awaited the result of their revolt, not doubting that in the end their objects must be gained as usual, and were entirely

unaware of the sultan's intention, till a general discharge of grape shot disclosed both that and their horrid situation at once. The houses were soon in flames over their heads, and were battered down with cannon; and as no quarter was given, the janizaries resisted bravely, and killed vast numbers of their assailants. On the ensuing morning, the whole Atmeidan presented a scene of horror, covered with smoking ruins, steeped in human blood, with dead bodies and ashes mingled together. For two days, while the gates of the city were shut, the sultan relentlessly commanded search to be made everywhere for any of the fated corps, and multitudes were thus found, brought out and beheaded. After these things, the sultan went to mosk in his new uniform, publicly anathematized the janizaries, and forbid the mention of their name.

We need not follow this stern reformer into all the bloody details of his measures. In the language of one of his admirers, "he has effected three things, which have been the principal objects with every sultan, since Mohammed IV,—the destruction of the janizaries, the extirpation of the Dere beys, and the subjugation of Albania, which had not admitted the supremacy of the Porte, even in its days of conquest. Since his accession, blood has flowed incessantly; it has been shed in secret and in public; by general executions and by preconcerted massacres; by civil and by foreign wars. But he has at length swept away all internal opposition; and having thus maintained and strengthened his own individual seat, it may be questioned, when we remember the shattered state of Turkey at his accession, whether he has done so at the expense of his empire."

Next to Russia, the Porte has found the most formidable foe in Mohammed Ali, the present independent sovereign of Egypt. This remarkable man was born an Albanian peasant, and entered the service of the governor of his native town. From the day when he reached Egypt, in 1798, with his 300 men, his rise has been uniform. He first destroyed the haughty Mamalukes, then expelled the governor, and after eight years of warfare was formally invested by the sultan as viceroy of Egypt. Since that period he has pushed his arms into Neubia further than Greek or Persian ever trod; has gained the favor of the faithful by recapturing the holy cities of Mecca and Medina from the heretical Wahabees; has thrown off the yoke of his master, and wrested Syria from him; and has a disciplined and successful army of more than 40,000 regular troops, with a marine of twelve ships of the line, and more than double that number of frigates and small vessels. He has constructed roads, dug canals, introduced manufactures, and has given some encouragement to learning. The military college of Grand Cairo educates 1400 boys in languages, arts, and sciences, at an expense of £12,000 per annum. In the words of an eye-witness: "it is hard to fathom the reason of Mohammed Ali's introducing European arts and knowledge into his country. If it were to better the condition of his people, one might give him some credit for it, bnt he has no intention of this kind. His own aggrandizement is his only aim, and the caliphate of Bagdad

constantly floats before his eyes. He rules Egypt with a rod of iron; but after all, he is fit for the people, and the people for him, and it is difficult to pronounce which is the worst. He seems a scourge in the hands of God to lash them for their iniquities." Still, under his vigorous administration order is restored, and a good degree of riligious toleration is enjyoyed.

It is manifest that necessity or inclination has already induced a perceptible deviation from the former haughty tone of the Turkish government, or rather perhaps of public and individual sentiment. In 1831, a gentleman in Smyrna wrote: "in the condition of all the Christian and rayah population of Turkey, decided improvements seem to have begun. By an imperial edict, just published, the different classes of rayahs, Greeks, Jews, Armenians, and Catholic Armenians, are placed on the same footing before the Mohammedan tribunals as the Mohammedans themselves. In criminal cases they cannot be condemned without the sanction of the heads of their own communities." Among the Greeks at Smyrna, Constantinople, and elsewhere, efficient schools have been established on the Lancasterian model; these not only met with approbation from the Turkish government, but when obstacles were raised by evil-affected Greeks, they were removed by a Turkish officer, who "gave the agent full permission to go on, and establish as many schools among the Christians as he pleased." A missionary to the Jews has also been allowed to pursue his work at Coustantinople; and the chief rabbi of that ever persecuted nation has been recently raised to rank by the sultan, and constituted the responsible head of his community. The Armenians, who are a most interesting people, have shared largely in the efforts of missionaries and philanthropic men to revive learning and restore the preaching of the pure gospel among them. Great encouragement has been given to these exertions, and an evident religious movement is visible in that community. While such was the state of things all around and amid them, the Turks could neither be blind nor remain wholly indifferent spectators. In 1833, a gentleman wrote from Constantinople, that Turkish effendies and distinguished Mussulmans often visited a Greek school near the capital. Much interest was excited; and at length an officer, of some consideration with the sultan, himself introduced the system among the young soldiers in the barracks. For books, cards, &c., he has depended on one of the missionaries. When the school at Scutari was opened, the same officer addressed the scholars in the following pithy language: "His most sublime majesty, sultan Mahmúd,, desires your good. These schools are no benefit to him, but he designs them for your benefit. You have come from different parts of the empire, you are in the morning of life, and it is now in your power to become learned and wise. In the old Mussulman schools nothing of value was learned; men were asses, but here asses may become men. This badge of rank which you see on my breast was given me by my sovereign, as a token of his regard; to-morrow he may take it away, and then shall I be as undistinguished as any other man. But what knowledge I acquired he

cannot take away from me; the terrible conflagrations, which you see consume almost every thing elsewhere, cannot burn it, nor can the floods overwhelm it, or tempests sweep it away. Knowledge, therefore, young men, knowledge is the best property you can possess."

In 1834, four schools had been opened for the Turks, one of them within the seraglio; and 2000 youths were enjoying the benefits of education on the Lancasterian method.

These and other cheering facts all go to show that a change, favorable to improvement, has, at least, begun in the spirit and demeanor of the haughty Turk. Though reformation must naturally be slow, and must still meet with checks and obstacles at every step, yet we cannot doubt it will go on, till not only civil rights shall be recognized and acknowledged, but the true religion from heaven also be received. Recent interesting accounts from Brúsa, the ancient capital of the Ottomans, and still a splendid city, confirm this opinion. A visitor to that city writes: "I could not be uninterested in the Turks of Brúsa. They appeared more liberal and tolerant than even their brethren in Constantinople, whose reputation for comparative liberality is not bad. With great civility and kindness they admit Christians to their mosks and mausoleums, and engage in conversation with the followers of Christ with cordiality and interest. It grieved my heart to see such a golden door for the entrance of truth among the Mohammedans of Brúsa, and no one ready to enter it. Next to Constantinople, there is probably not another place in the empire where a missionary to the Turks would be more useful." Smyrna is also recommended as an important and interesting station for another missionary to the Turks. Though these are yet but *prospects*, yet evidence is not wanting in the way of *facts*, that there is a growing tendency to accessibility in the Turks. Excluding Jerusalem, Beyrút, and other places in Syria, now under the government of Mohammed Ali, and where Christian missionaries reside and pursue their work with comparative quiet, there have been for several years Christian missionaries, and schools, for the Jews, Armenians, Greeks, and Nestorians, under the dominion of the sultan, at Smyrna, Constantinople, Brúsa, Trebizond, and perhaps elsewhere, without any opposition from the government.

Such being the aspect of events, it cannot but be regarded with wonder, and with devout gratitude to God, that while no efforts to enlighten the people would have been allowed had the government been in the hands of some Christian powers, a good degree of toleration is enjoyed by benevolent men in the work of doing good, under a Mohammedan ruler. And not only so, but the dominant power itself is desirous to look into these things, and to appropriate to itself a portion of the proffered blessings. These things should be received by every sober man and Christian as tokens of good. From first to last, the whole career of the Ottoman power is calculated to impress strongly on the mind one sentiment, that the letting loose of those fierce powers on western Asia and Europe was, in the hands of the Almighty Ruler, a work of judgment and of mercy. It was a

judgment to the effeminate and disorderly powers, who were supplanted by their resistless inroads. It was judgment to those, so called Christian powers, who, entrusted with the true revelation of the will of God from heaven, under the most solemn charge to make it known throughout the whole world, instead of executing this sacred trust, were nursing themselves in ease and indolence, or disputing about trifling rites and ceremonies to the neglect of the weightier matters of the great salvation, till they became an inviting and easy prey to men whose welfare they had most iniquitously disregarded. But it was, we trust, mercy to the conquerors, who in turn are to be conquered by the mighty power of God, through the gospel of Jesus Christ. And thus they will be, unwittingly, the means of good to those tribes still further east, which first urged them in their westward course; and thus will prove, not like the messengers of the Chinese emperor, who brought from the west an increase of errors, but it may be, the bearers of the true religion back to their native seats, and Turkey and Persia be the doors for the gospel to enter all central Asia.

ART. II. *Siamese History: notices continued from the Siamese era 906 to 911* (or A.D. 1545 1540). By a Correspondent.

SIAMESE ERA 906. The king supported the prince Sisin, the younger brother of Yótefá, till he was 13 years of age, and then made him a noviciate of the priesthood. Unmindful of the kindness which had been shown him, he drew over to himself several bodies of soldiers, with a view to rebellion. The king had him apprehended, an investigation made, and having ascertained the truth, instead of having him executed, committed him to the custody of Cháyuat. After a short time, he was released and put into the priesthood, where he had not been more than three days, when he had collected another body of soldiers. The news of this reached the king, who sent one of his nobles in pursuit of him. He, in the mean time, had consulted a priest to tell his fortune, who informed him that Saturday, the 1st day of the 8th month, would be an auspicious season for putting his plans in execution. At that time, there were five noblemen, prisoners of state, who sent prince Sisin a letter, saying that the king had appointed to have them executed the next morning; they therefore begged Sisin to advance and rescue them that night. He was thus induced to approach that evening. The nobleman, who was sent in pursuit of him, being apprized of his (approach) advance, mounted a white elephant and came forth to attack him. Sisin encountered him, knocked him from the elephant, advanced, and entered the royal palace. The king, in astonishment hastened to his boat and fled into the country.

Sisin released the five nobles from their prison, but was furiously assailed by the king's sons, Rámésawan and Mahintirát, and slain by a musket. On the king's return, he had the priest, whom Sisin consulted in regard to his success, and the five prisoners, whom he released, apprehended, and slain, and their bodies exposed on gibbets with that of Sisin. At that time, the concubines of several noblemen accused their masters of having been confederate with Sisin, and, the accusation being found well supported, many of them were likewise put to death.

907. This year the king caught a white elephant seven feet high. [These elephants are always dignified by some lofty title. This was called the "gem of the sky." The "leveler of the earth," the "glory of the system of the world," "elephant of the sun," are titles frequently given them. The reverence with which they are treated is truly astonishing. The present king of Siam (1836), gives one fourth of all his revenues to one old dingy creature, who is called the "glory of the land." This sum, amounting to several hundred thousand ticals, is entrusted to an officer, whose business it is to see it expended in the purchase of fruits, ornaments, &c., for the favored animal. Just now she is sick, and all the nobles and doctors are required to wait upon her, and all the priests to pray for her. The prakhang is so constantly required in her service, that he has built himself a temporary residence near her, that he may be always at hand. The king himself feeds her with his own hand, whines about her, and prays her not to die before he does!]

908. This year caught a white elephant in the jungle of Petchabun [S. W. of Bankok]. In the 10th month, caught another with her young, both white!

909. Caught two more white elephants. The country was now distinguished by having seven white elephants, and its fame spread through all nations. Hence, vessels in great numbers came to trade from France, England, Holland and Surat, and junks from China. Hence the priests, nobles, and brahmins, honored the king with the title, "the mighty emperor, Rájáthirát, lord of the white elephants." The rumor of the king's having seven white elephants extended even to the kingdom of Hongsawadi (Pegu), whose king, sent 500 men with a message, begging for two of them as an honor to his country. This message was accompanied by the assurance, that, if his Siamese majesty would grant his request, their friendship should be perpetual, and with the threat, that, if he would not, there would be a rupture between them.

The king of Siam consulted his nobles, most of whom were in favor of yielding to the request, inasmuch as the Peguan king was mighty, and had shown himself generous in restoring the two Siamese princes, whom he had taken captive; but three of them, the prince Rámésawan, the foreign minister, and the minister of war, advised otherwise, inasmuch as the white elephants were the distinguishing mark and glory of the country: they affirmed, moreover, that his majesty had once given two white elephants, but the Peguans could not manage

and were obliged to return them; to do so again would be a disgrace among all nations! Further, if the monarch of Pegu should make war on the country, in consequence of a refusal, they would undertake to defend it.

The Siamese king, therefore, sent the messengers back to the king of Pegu, with compliments, declining a compliance with his request. When this decision was known, he declared that, henceforth the kingdoms of Pegu and Siam are sundered. On consultation with his nobles, he added, 'I have twice marched against Siam without taking it, and for three several reasons: 1st, it is completely surrounded by water: and 2d, a want of provisions for a year's campaign: and 3d, Pitsanulók, Sawankhalók Sukhótai, Kampéngpet, and Pitchai, all these northern countries are in alliance with Siam, and there provisions are abundant. We must, therefore, subdue these northern provinces first, then Siam will be an easy prey. I will proceed this time with an army of 90,000 men.' He gave his orders accordingly to his son-in-law, the governor of Ava, his nephew, the governor of Prome, the governor of Chiangmai, and all the heads of departments, who, as soon as the rains were over, collected all their forces at Pegu.

910. By the commencement of this year, the king had collected his forces from Pegu city, Ava, Chiangmai (North Laos), Phukám (Pughaın), Pré (Prome), Pruan, Lakeung (Arracan), Chittong (Sittaung), Taungu, Phasim (Bassein), Boapuan, Siriang (Sirian), Terang, Mŏtama (Martabau), Mŏlamleung (Maulamein), Thawái (Tavoy), in all 90,000 men, 7,000 harnessed elephants, and 15,000 horses. [I have here given several names of places according to the Siamese orthography and pronunciation, adding those, where I could, by which the respective places have already become somewhat known to Europeans. The circumstances of the commencement of this march are described with great particularity and pomposity. The seeking of favorable omens by the brahman astrologers, the splendid vestments and regalia of the king, his elephants, &c., are described in most extraordinary language, which does not admit of translation. The amount of all is;] They proceeded by seven distinct marches to Mŏtama, and were five days in crossing the river above that place, and thence proceeded by twenty marches to Kampéngpet. From thence, after some delay, he proceeded to Pitsanulók. [What follows, may, perhaps, be deemed interesting as showing a somewhat peculiar military manœuvre.] The Peguan king sent a message to Maháthammarájá, the governor of Pitsanulók, addressing him in friendly terms as his brother, saying that he was going to make a visit to Ayúthiyá, and wished his brother to come and hold a little conversation about the affairs of the country. Before he sent this message, he had employed all his army in raising immense mounds of earth near the city as high as its walls. The governor, on learning his request, returned an answer, saying that, as his country belonged to the mighty emperor, the lord of the white elephants, it would be unsuitable for him to comply with the invitation sent him. The Peguan king sent him back word, that his country was now small, and one division of the

Peguan army could make it smaller. Maháthammarájá, therefore, requested four priests to go forth and hear what the king of Pegu had to say. He showed them his scaling ladders and mounds of earth, and told them, that if his brother did not come to see him, he could cause his soldiers to take each a handful of earth from the mounds and fill up the city in a single hour. The priests conveyed this intelligence to the governor, who said to his nobles, 'I have waited beyond the appointed season for assistance from the emperor; the Peguan army is immense; the noise of it is like the noise of a hurricane; I must either go, or the city be trodden down, the priests and people all destroyed, and our religion brought to ruin. If the emperor is displeased, I shall only die alone, which is better than that all should perish.' On Saturday morning, the 5th of the waning moon of the 2d month, he went forth to meet the Peguan monarch, who required him to collect his army, elephants, and horses, and in seven days be ready to accompany him on his march. He collected 30,000 men, the march commenced, and they proceeded, and pitched their camp at Nakhónsawan. Intelligence of these matters reached the ears of the lord of the white elephants, who was much disconcerted. He called on Rámésawan, Phyáchakrí, and Suntónsongkhram, the three nobles who had volunteered to defend the country, to know what they would do in the existing emergency. They determined to wait the approach of the enemy and then make a desperate assault. The Peguan king learned from the governor of Pitsanulók, that his request for two white elephants was not granted, because these three men had undertaken to defend the country against any invasion by him. He compared them and their undertaking to a short legged rabbit who undertook to fathom the ocean, and a short winged bird who engaged to fly across the ocean with Phyákhrut. [This is a fabulous monster, often referred to in Siamese writing as real, having a human body, the bill and wings of an eagle, &c.]

911. The enemy approached Ayúthiyá; the king perceived the army was too powerful for him to attack, and all attention was directed to defence rather than to assault. The Peguan monarch sent a message, inquiring why the Siamese king did not come forth to attack him, as a matter of amusement, or if he had determined not to fight, why he did not come forth, and at least hold a parley with him. The lord of the white elephants found no way of escape; the next day, therefore, he went forth in state, and was received with much civility by the king of Pegu, who detailed the cause of his visit, and, as some compensation for all the pains he had taken, now requested four white elephants, instead of two. He also begged to take prince Rámésawan and adopt him as his son. He added, moreover, Phyáchakrí and Suntónsongkhram to his requests, all of which, under existing circumstances, were readly granted; and he then returned to Pegu.

Note. Under date of Nov. 4th, 1836, our Correspondent at Bankok thus writes to the editor: "The subject of orthography to which you refer, has been a matter of discussion, but it is one of much difficulty. You say in your note (in the Re-

pository for June), that the consonants most surely are not, in my communication, always as in English. This is true in relation to *j* in *rájá*. The Siamese have no *j*, but a sound which so much resembles it, that, as *j* has almost universally been used for it, I have used it not altogether inadvertently, and as most likely to be readily understood. That sound would properly be represented by *ch*, aspirated; thus *rácháá*, though more awkward, is a more correct representation of the Siamese pronunciation than *rájá*. The word which you suppose should have been written *rájá Tirát*, should, notwithstanding, be writen *Rájáthirát*, as a personal, and not an official name. '*Prince rájá*,' which you suppose is like 'Mr. Capt,' is, nevertheless, rather like 'Mr. Prince,' 'Captain King,' the official name having been converted into a proper one. There is one further explanation I wish to make. The Siamese have no sound equivalent to our *th*, as in *this*, *them*, *theory*, &c., but whenever I use *th*, in spelling Siamese words, I use it for *t*, aspirated. The same is true of the communication, to * * * *. That translation was made more than 150 years ago, and the book which contains it is exceedingly scarce. There is one copy in the 'Penang library,' which was kindly loaned me by the librarian, from which that was extracted. The whole is frequently rehearsed in Siam by the priests as a sermon to their auditors, and is a pretty fair specimen of the discourses they give to honor Budha, and themselves. I commit it to you to extract or review, or to do any thing with it you please. In my communications, I am not without the hope that they may be interesting article of reference to students of Siamese literature, and on this account I introduce more geographical names, with the Siamese orthography, than I otherwise should. Those who read of a country wish, not simply to know the location of places, but how the natives call them. I recently purchased a map of Burmah, Siam, Cochinchina, Tonking and Malaya, published by James Wild, geographer to his majesty, London, 1832. The number of places put down in Siam is considerably numerous, but almost of all them are Burman, and evidently taken from the *dictum* of some Burman traveler. Should I ask a Siamese where such and such places are situated, taking this list as my guide, he would be confounded, and tell me there were no so such in his country." Our laborious and pseseverıng Correspondent is entitled to our best thanks for his continued communications. That "to * * * *," is the life of Thevetat, translated from the Palí, and contained in Monsieur De la Lovere's history of Siam, which work we have, and hope to notice it in due time. There are some points in the orthography which still need explanation: why, for example, is prakhang written for praklang, phraklang, or p'hraklang? Maulamein for Maulmein?

ART. III. *Remarks on the diplomatic relations with Cochinchina, undertaken by the government of the United States, with a statement on the subject from an officer of the king.*

HITHERTO the attempts to establish diplomatic relations between the nations of the east and the west, have, with few exceptions, proved unsuccessful. Sometimes, indeed, they have not only not succeeded in accomplishing any good, but by bad management they have tended to produce and to perpetuate evils, exciting and fostering suspicions, jealousies and bloody strifes. Contemplating them under such circumstances, the casual observer has been ready to deprecate all similar enterprises, and to dissuade from every attempt to establish

friendly relations. If, in future, the same line of procedure must be pursued, and under the same circumstances, it would be wise to desist from new attempts, since they will probably, lead only to new failures. But if the causes of past ill-success can be shown and henceforth avoided, and likewise a course marked out well-fitted to attain the desired end, then, surely, a duty remains to be performed. As among the members of civil communities, so among nations, rules and laws mutually recognized and obligatory are indispensable for maintaining friendly intercourse. Great as the difficulties may have been hitherto, in regard to eastern nations, they are not insurmountable, nor ought they to prevent renewed attempts. The day will come when treaties, "mutually beneficial," clear, definite, and well-understood, will be duly ratified and faithfully maintained between governments dwelling in the remotest parts of opposite hemispheres.

Both France and England have had their diplomatic missions to Cochinchina. Some four or five years ago, the government of the United States of America, at the suggestion of one who is desirous as many others are to see friendly relations established with the eastern nations, directed an expedition to be fitted out to visit the court of Cochinchina, and other places. The following notices of the visit to the court of Hué, are taken from the Canton Register for December 16th, 1833. The United States' ship Peacock was employed on the occasion.

"This vessel left Lintin, where she had remained for about six weeks previously, on the 29th December 1832; being under the command of captain David Geisinger, and having on board Edmund Roberts, esq., as an envoy from the president of the United States of America to the courts of Cochinchina and Siam. Her first destination, after leaving China, was the bay of Turon, the nearest safe anchorage to Hué, the capital of the former kingdom. But, after gaining sight of this port, strong northerly winds, accompanied with a cross sea, and rapid northerly currents of about sixty miles a day, drove the vessel so far to leeward, that after three or four days of unsuccessful beating, she bore away for the next safe harbor, that of Phuyen, where she cast anchor on the 5th Jan. 1833. This fine harbor, though badly delineated on the charts, is well described by Horsburgh. It contains three distinct anchorages, two of which are considered perfectly safe in all seasons. Their names are Shandai, Vunglam, and Vungchao. The anchorage of Shandai, near the mouth of the harbor, is very much exposed, and the surrounding shore affords no fit landing place, owing to the surf. Vunglam, which is two or three miles further in, is the principal anchorage, being easily accessible, and affording complete shelter to the native craft, by which fishing and the coasting trade are carried on. It is opposite to a small fishing town, which contains, together with the houses scattered over the surrounding fields, about 3,000 inhabitants. The third anchorage, that of Vungchao, is six miles to the northward and eastward of Vunglam. It is little frequented by the native craft, because it requires a circuitous sail of two or three hours to reach it, while Vung-

lam possesses all requisite shelter for small vessels. To ships, however, it would afford a fine anchorage in the northerly monsoon, being entirely surrounded by hills, which render it perfectly smooth, whereas the anchorage at Vunglam is very uncomfortable, owing to the ground swell that prevails throughout the winter, during the greater part of the day. The anchorage at Vunglam, where the Peacock lay during the whole time of her stay, is in lat. 13° 25′ 20″ and long. 109° 13′. The entrance to the harbor was rendered conspicuous by the large number of fishing boats which lay opposite to it, with their nets out. They go out before day light, and remain till market time, about four in the afternoon. When leaving the harbor, we counted of these fishing boats and the coasting vessels no less than two hundred sail at one time.

"Shortly after our arrival, an old man came on board, whom it certainly was not easy to discern to be the chief of the village; his only mark of distinction from the fisherman, in whose boat he came off, being a shabby silk dress. The dignity of the old gentleman (accustomed as he was to sit cross-legged on a dirty bamboo settee, no way comparable to the well-scrubed deck of a man-of-war) was however much hurt, because a chair was not immediately offered him, on the quarter deck. When this was perceived, he was forthwith seated at a table on the gun deck, and, the implements of writing being procured, a manuscript conversation took place in Chinese, which language is written in Cochinchina, as in the various provinces of China, though so differently pronounced, as when spoken to be perfectly unintelligible. The old man conversed for some time in a lively and communicative manner, not wholly forgetful however of his own dignity. But his day was soon over; he fell into disgrace for having delayed to report the unwonted arrival of a foreign ship of war; and an officers of much superior rank came into his place: when we afterwards saw him, he stood like a menial servant behind the couch on which we sat. This old man, though in appearance so mean, afforded no bad specimen of the general appearance and dress, not only of the people, but also of the officers of the middling ranks. Of the higher ranks we saw but one specimen, a provincial judge, who paid one or two visits to the ship. Their ordinary dress is nearly the same as the Chinese, consisting of loose trowsers and upper dress; over which the officers and gentry, when going from home, or receiving visits, put a longer cloak, or surtout, of silk, which reaches below the knees. Shoes and stockings are not in common use among the people, and even the gentry dislike the use of highheeled shoes, preferring sandals or slippers. The hair is worn long and tied in a not on the back of the head, being kept up by a turban, usually of black crape, among the men, and, so far as our observation went, of white native cotton among the women. The poorer men who cannot afford crape, used colored cotton. No part of the hair is shaven.

"We had been two days in port, when deputies arrived from the capital of the province, and the political correspondence with the court then commenced. A delay of some days was occasioned at

the very commencement, by two important errors in the first official document, which the officers who forwarded it neglected to point out, although they appeared conspicuously on the outside. These errors were (1) the application of the title of king, instead of emperor, to the mighty potentate who sways the sceptre of Cochinchina; and (2) the use of one of the names by which the country is generally known in place of a less familiar, but more classical one, which the reigning family has chosen to adopt. Other deputies came afterwards from Hué, which to an official personage is five or six days' journey from Phuyen (or Fooyan), though often traveled by the expresses in three. The common method of traveling here, among the rich, is a kind of palanquin, made of net work or woollen cloth, somewhat resembling a hammock in appearance, which is hung by the two ends to a long stout pole. This is born by two, four, eight, or more, bearers, according to the rank of the owner. The attendants of officers, and the people in general, ride on horseback, there being large numbers of a small lively breed of ponies in the country. A few elephants follow in the train of official personages, apparently for show, rather than for use. The small parties of military which came to the place as escorts, appeared well disciplined, in comparison with their neighbors the Chinese and the Siamese. They were, however, very troublesome to us. The timid jealousy and bigotted national exclusiveness of the court of Hué, or some other latent cause, placed numerous hindrances and vexatious delays in the way of the mission's proceeding to the capital, in consequence of which, after about five weeks' stay at Phuyen, the negotiations were broken off by the 'Peacock's' departure for Siam, without having effected any of the objects of her voyage, in relation to Cochinchina."

In 1835, the same diplomatic agent was again dispatched from his government; and after visiting the Persian gulph and other places, and exchanging copies of a treaty with the king of Siam, he once more touched on the coast of Cochinchina. But on account of his own sickness, and that of others connected with the expedition, he again effected nothing. The Peacock and Enterprise, the vessels employed on the occasion, arrived in Macao roads, the 25th of February, 1836. Mr. Roberts died soon after, and the diplomatic agency terminated, there being no one appointed to act in his stead. Not many months after this, a vessel, belonging to the king of Cochinchina, arrived off Macao, having on board an envoy from the court of that country. During her stay there, she was visited, among others, by an American gentleman. The envoy improved the occasion to inquire for the hasty departure of the vessels, which had visited his country. To satisfy those inquiries, in some measure, a translation of the following note was put into his hands.

"The Americans are a people who navigate the four seas, and have friendly relations with other nations. Having never been able to trade with your honorable kingdom, they have, therefore, twice sent an envoy to make arrangements for a commercial intercourse between Cochinchina and the United States. This is on record. Were the trade well conducted under the

laws of your honorable country, it would be advantageous to both nations. The Americans, therefore, deeply regret that their efforts have not succeeded. And we desire to ask your excellency, what are the reasons which have prevented the conclusion of a treaty, and the settlement of a tariff, for the regulation of the trade. On receiving your excellency's answer, we shall be most happy to transmit it to our native country, together with any other information you may wish to communicate; and we hope that, in future, all obstacles will be removed, which may hinder the establishment of friendly relations between your honorable country, and the merchants of our native land."

The envoy, who is styled, *kungfoo yuen waelang, under the hwangte of Ngannam*, (so he wrote his own title, and that of his sovereign, and the name of his country,) gave the following reply.

"On a former year, a ship from your honorable country arrived at the port of Yingling, belonging to Fuhngan, in Cochinchina. At that time, being superintendent of trade, I sent deputies to congratulate those who arrived, and to make the necessary arrangements to receive them. But the writing and speech of the parties not being the same, the interchange of thought was slow and difficult. With regard to commerce, it seemed desirable to have a clear understanding, and as superintendent I was engaged in preparing the requisite credentials; but before they were ready, your country's vessel left the port. Again, during the third month of the current year, vessels arrived from your country, and anchored in the port Toseäng, near Kwangngan; and as on the former occasion I sent deputies to congratulate them. But though the messengers often repeated their inquiries, they obtained no answer; when unexpectedly, without announcing their intention of leaving, the ships departed. Thus suddenly, twice they arrived, and twice they went away, empty as they came! Was it not, indeed, labor lost? Soon after my arrival at Macao, on public business, you, gentlemen, being on board, made inquiries respecting these particulars. But because our conversation was not intelligible to each other, I have written out the preceding statement, and present it for your information, to enable you clearly to understand, that it was my intention, as superintendent of commerce, to manifest the tender regard which my august sovereign cherishes towards those who come from afar; and that there was no disposition to treat them with incivility."

Granting the statement of his Ngannamese majesty's officer to be correct, and we see no reason to question its accuracy, the causes of failure in the diplomatic mission from the United States are evident. It is apparent also, that, in future, the same or similar causes may be avoided. Ignorance of the languages, manners, customs, usages, and laws, of eastern courts, is one of the principal causes which have operated against a successful issue in the negotiations of those European embassadors and envoys, who have been sent thither during the last two or three centuries. In the second visit of the diplomatic agent, he seems to have had no means of communicating with the messengers sent from court. We are aware that the French language is spoken in Cochinchina: a native of that country, who was in Canton three years ago, had been in France, and there educated for "priest's orders" under one of the Romish missions; but excepting special cases of this kind, we suppose the French is spoken in Cochinchina, as the English is in Canton, most barbarously, and unintelligibly, except in simple matters of barter. In the first visit a

translator, equal to the task, was secured, but on terms which ought never to be named. There were other things, such, for example, as articles to be given as presents, which might have been provided on a much better scale.

The present king of Cochinchina, Mingming, or "Illustrious Fortune," succeeded to the throne of his father in February 1820. He is represented as being more anxious to cultivate intercourse with foreign nations than his predecessor; and he has, it is said, reduced the duties on foreign vessels, frequenting the ports of his kingdom. He has a small navy, and some of his ships are built on the European model. That recently at Macao, a man-of-war, was about 400 tons measurement, being about ninety feet long with twenty feet beam. Her crew was composed of fifty marines, and sixty-three sailors, most of them large limbed and well-proportioned men, their average height being five feet. The hull of the vessel was constructed of teak, and apparently very strongly put together. The masts were well made, though the spars and rigging were not in very good proportion. A flag, bearing the characters *kin chae*, hung from the stern. The marines were clad in uniform dresses, made of red longells or camlets; they wore black turbans, and were bare footed. The words, "treasure guard," in Chinese characters, were painted on their breasts. The late conduct of his Ngannamese majesty, in protecting the crew of the John Bannerman, furnishing them with clothing, provisions, and money, and in dispatching two of his own ships from Turon to convey the strangers to Singapore, speaks well in his favor.—Whether the recent expeditions fitted out for exploring the regions of the northern frozen ocean, and the southern polar seas, are likely to prove more beneficial to the world, than they would if employed in surveying the Indian Archipelago and the coasts of China and Cochinchina, and in forming an acquaintance and establishing commercial relations with the inhabitants of these regions, seems never to have been made a question with western governments. There are no seas in the world that need so much to be surveyed as some of these; and there are none so much neglected.

Art. IV. *The traffic in opium carried on with China: its early history, and the present mode of conducting it, from the delivery of the drug by the cultivators to its reception by the consumers.*

Enough is known of the early history of this traffic to show that the rapidity of its increase, during the last seventy years, especially in China, is unprecedented in the annals of commerce. The plan of sending opium from Bengal to China, was suggested by colonel Watson, and adopted by Mr. Wheeler, then vice-resident in council.[1]

Before the year 1767, says an Indian journalist,[2] the import of "this pernicious drug," into China, rarely exceeded 200 chests: that year it amounted to 1000; at which rate it continued for many years, in the hands of the Portuguese. In 1773, the British East India Company made a small adventure of opium from Bengal to China.[3] About 1780,[1] a depôt of this article was established by the English, on board of two small vessels, stationed in a bay to the southward of Macao, called Lark's Bay,[4] where they often sold their opium for 500 or 600 dollars, the price in Bengal being about 500 rupees per chest.

In 1781, the product of opium for one year was lying unsold in the Company's ware-houses in Calcutta, their shipping being employed in supplying Madras with rice, and the seas being infested with French and Dutch cruisers. Under these circumstances the Bengal government, unable to obtain "reasonable offers" for their opium in Calcutta, determined to export it themselves: accordingly, two ships were freighted, one to the Indian Archipelago, and one to China, their proceeds were to be paid into the Company's treasury at Canton. "The Bengal government drew against this for ten lacs, then for ten more; and issued to their civil and military servants, certificates on Canton, there to be exchanged for bills on London: this measure afforded a seasonable relief to the Company's finances."[1] That part of the opium which was sent to China, was freighted in one of their armed vessels, which in those days appear to have been allowed to enter the river, within the Bogue, "free of measurement duties." But the drug came to a bad market; and the supercargoes, after much delay and difficulty, were obliged to dispose of it at 210 head-dollars (which were at two per cent. discount, in reference to pillar-dollars). The opium was purchased by Sinqua, a hong merchant, who had previously conducted an extensive business at Macao. Sinqua, however, was very anxious that Pwankhequa, the senior in the cohong, should take a share in the purchase; but the latter was unwilling to expose himself to his enemies in this way, as opium was then understood to be, and had long been, an interdicted article of trade. (?) The quantity purchased by Sinqua was 1600 chests; 1200 had already been imported; these 2800 chests so over-stocked the market, that Sinqua reshipped the greater part of his purchase for the Malay coasts. In 1791, the price of the drug ranged from 360 to 380 dollars per chest.[5] In the reign of Keënlung, as well as previously, opium was inserted in the tariff of Canton as a medicine, subject to a duty of three taels per hundred catties, with an additional charge of two taels, four mace, and five candereens, under the name of charge per package.[6]

The Chinese authorities seem not to have taken any public notice of the vessels which imported opium until 1793, when they began to complain of the vessels lying in Lark's Bay.[5] In 1794, after many ineffectual attempts to establish themselves under the sanction of the Portuguese government, and being constantly annoyed both by the Chinese government and pirates at Lark's Bay, the parties concerned in the trade where induced to bring one of their ships, laden exclusively

with opium, to Whampoa, where she lay unmolested for more than fifteen months, with from 290 to 300 chests of the drug on board. This practice, of bringing opium to Whampoa in foreign vessels, continued till 1820, and without any interruption or molestation, except an attempt, in 1819, to search those vessels which were supposed to have it on board. Meanwhile, however, the Chinese government enacted special laws to prevent both the importation and the use of the drug. In the 4th year of Keäking (1799), Keihking, of the imperial kindred, and then the governor of this province, "regarding it as a subject of deep regret, that the vile dirt of foreign countries should be received in exchange for the commodities and money of the empire, and fearing lest the practice of smoking opium should spread among all the people of the inner land, to the waste of their time and the destruction of their property, presented a memorial, requesting that the sale of the drug should be prohibited, and that offenders should be made amenable to punishment. This punishment has been gradually increased to transportation and death by strangling."[7] In 1800, the Chinese prohibited the importation of opium, and denounced heavy penalties on the contravention of their orders. In consequence of this, the supercargoes of the East India Company recommended to the Court of Directors, to endeavor to prevent the shipment of the article for China, either in England or Bengal.[1] Early in the 14th year of Keäking (1809), the governor of Canton, then holding the seals of the commissioner of maritime customs, published an edict, requiring the hong merchants, when presenting a petition for a ship to discharge her cargo at Whampoa, to give bonds that she has no opium on board. The governor then proceeded to declare, that, since it was well known to all parties to be a contraband article, in case of disobedience, the vessel should not only not be permitted to discharge her cargo, but should be expelled from the port, and the security merchants brought to trial for their misdemeanor.[5] This edict was often repeated, by orders from Peking. In 1815, governor Tseäng sent up a report to the emperor concerning some traitorous natives who had established themselves as dealers in opium at Macao: in reply, commands were given to carry the laws rigorously into execution. It does not appear, however, that the commands were put in force. In 1820, governor Yuen took up the subject, in conjunction with Ah, the commissioner of maritime customs. The following proclamation bears date of April 5th, 1820.[5]

"Yuen, the governor of Kwangtung and Kwangse, and Ah, the hoppo of Canton, hereby issue a proclamation to the hong merchants, with the contents of which let them make themselves fully acquainted. Opium is an article which has long been most strictly prohibited by his imperial majesty's commands, and frequent proclamations have been issued against it, which are on record. But the passages on the coast of Canton being very numerous, Macao being the resort of foreigners, and Whampoa being the anchorage for foreign ships, should be more strictly watched and searched. It is found on record, that during the 20th year of Keäking, the then governor Tseäng, reported to court, and punished the abandoned Macao merchants, Choomeiqwa

and others, for buying and selling opium. The emperor's will was then most reverently received to this effect:

"'When the Portuguese ships arrive at Macao, it is incumbent to search and examine each ship. And let the governor widely publish a proclamation, stating, that opium, being an article produced abroad, and from thence flowing into China, and as every region has its usages and climate proper for itself, and differing from others, the celestial empire does not forbid you people to make and eat opium, and diffuse the custom in your native place. But that opium should flow into the interior of this country, where vagabonds clandestinely purchase and eat it, and continually become sunk into the most stupid and besotted state, so as to cut down the powers of nature, and destroy life, is an injury to the manners and minds of men of the greatest magnitude; and, therefore, opium is most rigorously prohibited by law. Often have imperial edicts been received, commanding a search to be made; and it is absolutely impossible to suffer you people to bring it, in a smuggling manner, and disperse it by sale. Hereafter, when your ships arrive at Macao, they must all and each be searched and examined. If one ship brings opium, whatever other cargo the said vessel may contain, it will all be rejected; and all commercial transactions with her be disallowed. If every vessel brings opium, then the whole cargo of every vessel will be rejected; and none of the ships be permitted to trade; and the ships, in the state they come, will be driven out, and sent back to their country. As to you people, who live in Macao, since you occupy the territory of the celestial empire, you therefore ought to obey the laws and regulations of the celestial empire. If you persume, without public authority, to act and frame rules for yourselves, and cherish schemes of approaching near to grasp illicit gains, the laws are prepared to punish you; and just as in the case of those who in China clandestinely promulgate the Roman Catholic religion, they will assuredly severely punish your crimes, and will not show any indulgence. In this manner let an explicit and pointed proclamation be published to the said foreigners, and no doubt they will, every one of them, be afraid, and yield implicit obedience, and not dare to oppose the prohibition, and to sell opium. And hereafter let a true and faithful search be made, as before, and so the source from which the evil springs will be cut off. Respect this.'"

"Former proclamations were published, and stand on record; and since that time, four or five years have elapsed; and it is feared, that remissness may have crept in by length of time. It is probable, though not certain, that, when the Portuguese ships anchor in Macao harbor, there may be avaricious vagabonds, who smuggle opium into the port, and therefore the Macao deputy custom-house officers have been ordered to search very strictly and faithfully. With respect to Whampoa, it is the anchorage of all the foreign ships, and although I, the governor, appoint to each ship an attending officer; and I, the hoppo, also appoint tide-waiters, who watch the ship on each side, and make due search, which seems as strict a guard as can be kept; still the seamen are not all good men; it is impossible to be surely, that they never connect themselves with native vagabonds, and seize opportunities of smuggling. Therefore, strict orders are given to all the local military stations, to the deputy officer from the custom-house, and to the armed police at Whampoa, to be very strict in searching; and further, confidential soldiers are sent in all directions to search and seize. Besides these precautions, the hong merchants are required to promulgate to all foreign factory chiefs, resident at Macao or Canton, our commands to them, to yield implicit obedience to former imperial edicts, which disallow the clandestine introduction of opium, and which require the sources from which it comes to be cut off. If they dare to disobey this order, as soon as a discovery is made, the ship concerned will be

expelled, and not permitted to trade; and the security merchant will be seized and punished for the crime; if he dares to connive, he will most assuredly be broken, and prosecuted to the utmost, and without mercy. Be careful, and do not view this document as mere matter of form, and so tread within the net of the law; for, you will find your escape as impracticable, as it is for a man to bite his own naval. Report the manner in which you execute these orders; and at the same time present a bond, engaging to abide by the tenor of this. Delay not! A special edict.

(Dated) "Keäking, 25th year, 2d month, 22d day."

Hitherto, since the prohibition of opium, the traffic in it, had been carried on, both at Whampoa and Macao, by the connivance of local officers, some of whom watched the delivery of every chest, and received a fee; whilst others, remote from the scene of smuggling, received an annual bribe for overlooking the violation of the imperial orders. In September,[9] 1821, "a Chinese inhabitant of Macao, who had been the medium of receiving from the Portuguese, and paying to the Chinese officers, the several bribes usually given, was seized by government for hiring banditti to assault an opponent of his, which they did; and, having got the man in their power, poured quicksilver into his ears, to injure his head without killing him; and having shaved the short hairs from the man's head, they mixed the hairs with tea, and forced him to drink the potion. The wretch who originated this cruel idea, and paid the perpetrators of it, had long been the pest and the terror of his neighborhood, by acting as a pettifogging lawyer, and bringing gain to the public officers; who, finding him useful, always screened him from justice. An enemy, however, at last, arose amongst his official friends, who contrived to have this man's character laid before the governor, with his influence or power in the neighborhood stated in an exaggerated degree, affirming that no police officer could apprehend him, for he had but to whistle and hundreds of men flew to his defense. The governor, alarmed and irritated by this declaration, ordered a party of the military to seize him forthwith; and then had him cast into the judge's prison. The pettifogging lawyer now turned his wrath against his former official friends; and immediately confessed that he had held the place of bribe-collector; and that all the governmental officers in the neighborhood received each so much per chest, or so much annually (stating the exact sums), to connive at the smuggling of opium: these bribes were received, not only by the inferior attendants in public offices, but by the superior officers of the rank of blue buttons; and even by the admiral, who wore a red button.—The governor at no period could have been ignorant of what was going on in reference to opium; for it was very commonly used by clerks, secretaries, military officers, and other persons in his own establishment; but the exposition now laid before him brought it more fully to his notice, and risked more his own safety, than any previous occurrence: for, after being in the government of Canton for several years, to plead ignorance of such misrule would not be accepted as an excuse at the imperial court: nor would it have screened him from censure, and

perhaps degradation, to have proceeded immediately to punish the officers against whom he had received information; for they being under his control, he was, in a certain degree, responsible to the supreme government for their good conduct. Instead, therefore, of punishing those who were directly guilty, he made up his mind to accuse the senior hong merchant, a timid rich man, nick-named by the Chinese "the timid young lady," and easily assailable, and charge him with a defective performance of the duties of his suretiship, in not pointing out to government every foreign ship which contained opium. It was in vain for the man to plead that he had never dealt in opium, nor had any connection with those who did deal in it; nor could he search the ships to ascertain what was in them; nor could he control the governmental officers who encouraged, and virtually protected, the smuggling of opium; the governor had determined to hold him responsible."

His excellency having disgraced the senior hong merchant, next issued papers throwing all the odium of this traffic, not on the Chinese consumers, smugglers, and magistracy, "who certainly, in justice, should have borne a part of it," but on foreigners—the Portuguese, the English, and the Americans. In one paper, he tried to address the religious principles of hope and fear, by the promise, that the gods would conduct the fair dealers in safety across the ocean, whilst, "over the contraband smugglers, of a pernicious poison, the terrors of the royal law on earth, and the wrath of infernal gods in hades, were suspended." The American captains, he said, were emboldened to bring opium, "because they had no king to rule them." Although the governor did not attack directly those who were in the service of his government, yet he sent an officer, as a spy, to watch the revenue cutters. This officer surprised a party in the very act of smuggling; and in the attempt to seize them, one or two men were killed. The consequence of these proceedings, against the several parties at Whampoa and Macao, "was, that foreigners, having no one with whom to place their opium, proceeded to Lintin." Of late years "the foreign vessels have visited all the ports of Fuhkeën, Chékeäng, Keängnan, Shantung, and even to Teëntsin and Mantchouria, for the purpose of selling opium."[6] Such is an outline of the history of this traffic; the mode of conducting it comes next to be noticed.

From the cultivators in India, the drug is quickly conveyed to the consumers throughout the Chinese empire. About three fourths of the opium from Malwa is, at present, transported directly to Bombay; and a transit duty of 125 rupees per chest paid to the British government; the other fourth is carried by a circuitous route to the Portuguese settlement of Demaun,[5] whence it is exported for China in Portuguese ships only. That from Bombay is generally shipped in English vessels. Before being put on board, it is carefully examined, and repacked in chests, each containing about 400 or 500 cakes, of from three to four taels weight, averaging 101 catties per chest. The price paid to the cultivator in Malwa is about double that paid, for

a given quantity, in Behár and Benares, the former being estimated at 600 rupees per chest.[11] The pure opium alone is made into cakes, which are covered with a thin coating of oil, and afterwards rolled in pulverized petals of poppy.[1]

In Behár and Benares the inspissated juice is collected by the ryot and delivered to the government's agent during the months of February and March. The ryot formerly received 3 rupees 8 annas per seer;[12] but of late years, as the product has increased, the price, paid to the ryot, has decreased. The price has varied, at different times, and according to the quality of the article. In 1836 it was 3 rupees per seer, nearly; previous to 1819, it was sometimes sold for $2\frac{1}{8}$ rupees. After it comes into the hands of the governmental agents, it is examined, made into balls, and packed in chests. A chest ought to contain two maunds, or eighty seers, equal to 160 lbs. It is brought as near as possible to the 'pecul chest,' containing $133\frac{1}{3}$ lbs., or 100 catties; but considerable allowance is made for 'dryage.' On its arrival in China, it usually weighs 115 catties; but in a few months, loses ten or twelve per cent. in weight.[13]

The chests are made of mango-wood, and consist of two stories, in each of which there are twenty 'pigeon holes,' making forty small apartments in the chest. The drug is formed into solid balls and covered with a hard skin or shell, composed of the petals of the poppy, and a gum obtained from inferior opium juice. Being thus prepared, the balls are packed in the chests with dried leaves of the poppy—forty balls in each chest. In order to keep the chests and their contents secure, those in Patna are covered with the hides of bullocks, and those in Benares with the skins of gunnies.[1] In this state, the drug is sent to Calcutta, where it is sold at public auction, "divided into four sales, at intervals of about a month, commencing generally in December or January, in lots of five chests,—under the following unusual conditions: one rupee is paid down to bind the bargain; a deposit of 30 per cent. in cash or Company's paper, to be made within ten days after the purchase, 'unless a longer period shall be allowed' by the opium Board; in failure of which, the opium is subject to be resold at the risk of the defaulter. The opium is to be paid for within three months from the day of sale, in default of which, the above deposit is forfeited to the Company, the opium disposed of and the proceeds taken by the Company."[1]

The whole product of India for 1836, has been estimated at 35,000 chests, nearly half of which goes off at auction in Calcutta, "probably yielding a net revenùe to government of some two crores of rupees." The drug now becomes the property of individuals,[14] and "most of the commercial houses in Calcutta are engaged" in its traffic; on the other side of India, the number of traders and the amount of capital are equally great; and together they have brought into their service some of the finest vessels that ever navigated the eastern seas. A few are constantly employed, while others are only occasionally freighted. Four or five vessels are stationed, as receiving ships, at Lintin; and an equal number drive the coasting trade. The manner in which

the drug is received by the native boats and conveyed into the interior of China, is fully described by Heu Naetse, and the account need not be here repeated. Sometimes opium has been sold by foreign merchants for more than $2,000 per chest. The present price (4th inst.] is, for Patna, old $830, new 760; for Benares, old $730, new 700; and for Malwa, both old and new, $600. The stock at Lintin, April 1st, 1837, was 8364 chests.[15]

Notes. 1, Phipp's China, and Eastern Trade, 1835. 2, Bombay Gazette, 30th of August, 1820. 3, British Relations with the Chinese empire, London, 1832. 4, Horsburgh. 5, Private manuscripts. 6, Heu Naetse in Chi. Rep., vol. v, p. 139. 7, Report to the emperor of governor Täng, &c. 8, Indochinese Gleaner, Oct., 1820, page 401. 9, Narrative of the affair of the Topaze, p. 67. 10, Report to the House of Commons, 1832, p. 91. 11, Bayley's evidence, 1832, No. 1693. 12, Kennedy, Nos. 1097, and 1112. 13, Swinton and Magniac, in evidence, 1830, pp. 20, 419. 14, Thornton, p. 230. 15, Canton General Price Current, April 4th, 1837.

Art. V. *The rájá of China; with notices of the early intercourse between the Malays and the Chinese. From a Malay author, translated by the late* Dr. John Leyden. London: 1821.

When we consider the extent of the Indian Archipelago, the extraordinary facilities which it affords to commerce, the vastness of its resources, the richness of its soil, and the peculiar character of its inhabitants, it seems surprising that such a field should have been so long neglected. In the interior of the larger islands, the population is almost exclusively devoted to agriculture; while on the coasts, the adventurous character of the Bugís and the persevering industry of the Chinese, have given rise to an extensive native trade. Throughout the islands, the inhabitants have imbibed a taste for European manufactures, and the demand is only limited by their means. Artificial causes may, for a time, check the increase of these means; but in countries where, independently of the cultivation of the soil, the treasures of the mines seem inexhaustible, and the raw produce of the forests is in equal abundance, it is not easy to fix limits to the extension of these means. With a high reverence for ancestry and nobility of descent, the Malays are more influenced by individual talent, and are quicker discerners of it, than is usual among people not far advanced in civilization. They are adicted to commerce; and it has already given them a taste for the conveniences and luxuries of social life, a propensity indulged to the utmost of their means. Among such a people, a wide scope is given for enterprise; and it is obvious, that, as their intercourse with Europeans increases, and a free commerce adds to their resources, the arts of life and the trea-

sures of sound knowledge will become more extensively diffused; and we may anticipate a much more rapid improvement, than in those nations which, having once arrived at a high point in civilization, are going backwards, and sinking downwards, from the rank and influence they once held. With these views of the case, we may indulge the sanguine expectation of improvement among the tribes of the eastern isles, and look forward to an early abolition of piracy and illicit traffic, when all those seas shall be open to the free current of commerce. Restrictions and oppressions have too often converted their shores into scenes of rapine and violence, but an opposite course pursued by foreigners may, erelong, subdue and remove the evils.

Such were the opinions entertained of the Malays, by Dr. Leyden, more than twenty years ago. "Notwithstanding their piracies and the vices usually attributed to them in their present state, there is something in their character which is congenial to British minds." Retaining much of that boldness which marks the Tartar stock, "from whence they are supposed to have sprung, they have acquired a softness, not less remarkable in their manners, than in their language." That a new era is about to commence in the history of the Indian Archipelago, we fully believe; and it will be more or less illustrious, according as the foreigners, frequenting those regions, exert themselves by example and precept to extend the principles and practice of pure religion—the surest basis of civilization, the best guarantee of peace, the safest pledge of prosperity. On what grounds the Malays are supposed to be a branch of the Tartar stock, we do not know; but that they have in times past enjoyed friendly intercourse with the Chinese, is proved by a great variety of incidents and testimony.

On a former occasion (see page 433 in this volume) we presented to our readers a translation of a paper, written by Luhchow of Fuhkeën, in which he gives a description of the Malays; it seems but fair, therefore, that the latter be allowed, in turn, to give an account of their ancient friends, the Chinese. When Dr. Leyden first visited the Archipelago, in 1805, he at once espoused the cause of the Malayan race, with all the ardor and enthusiasm which so distinguished his character. While deeply engaged in investigating their languages and literature, he neglected no opportunity of becoming acquainted with their more popular tales and traditions. He was aware that their authentic history was only to be dated from the introduction of Mohammedanism among them; but in the wild traditions of the Malays, he thought he sometimes discovered a glimmering of light, which might, perhaps, serve to illustrate an earlier period. These glimmerings, he was accustomed to say, were very faint, but in the absence of all other lights they were worth pursuing; they would, at all events, account for, and explain, many of the peculiar institutions and customs of the people, and serve to make Europeans better acquainted with a race who appeared to him to possess the greatest claims on their attention. By this impression, he was induced to undertake the translation of a volume of the Malay Annals,

which, with an introduction by sir Stamford Raffles, was published in London in 1821. Many of the preceding remarks we have borrowed from that introduction; and we will subjoin a few extracts from the Annals. They form a neat volume of 360 octavo pages, and are well worthy the attention of the student in the Malayan language or history.

The volume before us is a compilation of the most popular traditions existing among the Malays themselves. It was the intention of the translator, that the text should have been illustrated by notes and references, explanatory of the more interesting parts, and that the late Annals of the different states of the Archipelago, since the establishment of Mohammedanism, should have been annexed; but the premature and lamented death of Dr. Leyden prevented the execution of that intention, and the translation now appears without note or comment. The work, its author says, was suggested at an assembly of the learned and noble, in the year 1021 of the Hegira, when one of the principal persons of the party remarked, that he had heard of a Malay story, which had been lately brought by a nobleman from the land of Gua, and that it would be proper for some persons to correct it according to the institutions of the Malays, so that it might be useful to posterity. "On hearing this," the author proceeds to say, "I was firmly determined to attempt the work." He wrote in Arabic. His object was to give a true history of the Malayan rájás, with some account of their institutions, for the "benefit of posterity." Early in the narrative, Hindústan, Túrkestan, and China, are mentioned.

At a time, when rájá Suran reigned in Amdan Nagára, all the countries of the east and west were subject to him, "excepting the land of China." A plan was formed for conquering China, the men assembled, and the march commenced; 'the earth shook, the hills moved, and the rocks flew off in shivers. Two months they marched without delay; the darkness of night was illumined by the splendor of their arms, and the roaring thunder could not be heard because of the noise of the warriors, and the cries and trampings of their horses and elephants.' Klings and Siamese joined in the pursuit. Having arrived in the country of Tamsak, the rumor of their approach reached the celestial empire.

"The raja of China was alarmed at hearing this intelligence, and said to his mantris and chieftains, "If Kling raja approach, the country will be inevitably ruined; what method do you advise to prevent his approach?" Then, a sagacious mantri of China said, "Lord of the world, your slave will fall on a device." The raja of China desired him to do so. Then this mantri ordered a vessel (*pilu*, i. e. the Chinese mode of pronouncing *prow*), to be prepared, filled full of fine needles, but covered with rust; and planted in it trees of the Casamak and Bidara (Bér) plants; and he selected a party of old and toothless people, and ordered them on board, and directed them to sail to Tamsak. The prow set sail, and arrived at Tamsak in the course of a short time. The news was brought to Raja Suran, that a prow had arrived from China, who sent persons to enquire of the mariners how far it was to China. These persons accordingly went, and enquired of the Chinese, who replied, "When we set sail from the land of China, we were all young, about

twelve years of age, or so, and we planted the seeds of these trees; but now, we have grown old and lost our teeth, and the seeds that we planted have become trees, which bore fruit before our arrival here." Then, they took out some of the rusty needles, and showed them, saying, "When we left the land of China, these bars of iron were thick as your arm; but now they have grown thus small by the corision of rust. We know not the number of years we have been on our journey; but, you may judge of them from the circumstances we mention." When the Klings heard this account, they quickly returned, and informed Raja Suran. "If the account of these Chisese be true," said Raja Suran, "the land of China must be at an immense distance; when shall we ever arrive at it? If this is the case, we had better return." All the champions assented to his idea." p. 13.

The rájá of Palembang is the hero of the next story. In the neighborhood of that place was a mountain, called Sagantang Maha Miru. On this mountain lived two young women, one named Wan Ampu, the other Wan Malin, (Chinese names?) employed in cultivating large fields of rice. By the influence of prince Sangsapurba, rájá of Palembang, they were married to young men of distinction; to requite this favor Ampu and Malin made obeisance to the prince, and recommended to his notice a lady of royal blood, Wan Sundaria, who became his queen, and of whom were born four lovely children, two sons and two daughters. The family soon became renowned throughout the whole world, even in the land of China.

"Then the raja of China sent to Palembang, to Raja Sangsapurba ten prows to ask his daughter in marriage. They brought with them as presents three bahars of gold, and a great quantity of articles of China. Along with them one hundred male Chinese slaves, a young Chinese of noble birth, and a hundred female Chinese; all to convey the Raja's letter to Sangsapurba. They reached Palembang and delivered the letter of the Raja of China in a most respectful manner, in the hall of audience. The letter was read and comprehended, and Raja Sangsapurba consulted with his warriors, whether it would be proper or improper. They were all of opinion, that if the request were not complied with, the safety of the country would be endangered; "besides," said they, "there is no greater prince than the Raja of China, nor of more noble extraction, whom she could get for her husband, nor is there any country greater than the land of China." "Then," said Sangsapurba, "if you approve of it, we will grant his request, in order to promote the friendship between the Malay and Chinese Rajas." Accordingly the elder princess, named Sri Devi, was delivered to the Chinese ambassador, together with a letter, stamped with the signet Kampen, desiring the ambassador to take notice, that, when a paper signed with a similar stamp should arrive in China, they might depend on its being sent by him or his descendants, the Malay rajas, but not to credit any other. The Chinese mantri was highly gratified. The young Chinese of noble birth, remained in Palembang, and became greatly attached to Raja Sangsapurba, who likewise had a great affection for him, and wished to settle him in marriage with the Putri Tunjongbui. The Chinese ambassador left with this young nobleman one of his prows, and took his leave of the raja, who honored him with a rich change of dress. He returned to China, the raja of which was highly gratified with the daughter of the raja, from the mountain Sagantang, and treated her with the dignity due to her rank and family. She in due time produced a son, from whom are descended the royal race who reign in China at the present time." p. 30.

Singapore, Siam, Sumatra, Malacca, and many other places, are the scenes of great exploits; but we have room for only one more narrative; it is a long and curious one, and with it we close this article, leaving the reader to make his own explanations.

"The Raja of China heard of the greatness of the Raja of Malaca, and sent an embassy thither, and directed the ambassador to present to the raja a pilu deeply laden with needles, and also silks, gold-cloth, and kincanbs, or kinka-dewonga, with a great variety of curious articles, such as are nowhere else to be met with. After they had arrived in Malaca, Sultan Mansur Shah ordered the letter of China to be brought up with the same honors as had been conferred on that of Siam. He then received it by the hand of a bentara, in the public hall of audience, and delivered it to the khateb, who read it according to its diction.

"This letter is dispatched from beneath the sandales of the feet of the King of Heaven, to be placed above the diadem of the Raja of Malaca. . "Verily we have heard that the Raja of Malaca is a great raja, for which reason we have desired his friendship and attachment, because we are also descended from Raja Secander Zulkarneini, and of the same extraction as the Raja of Malaca. There is no raja in the universal world greater than me, and it is not possible to enumerate the number of my subjects, but the pilu which I send you contains a needle for every house in my empire." On hearing the purport of this letter the raja smiled, and having emptied the prahu of the needles, he loaded it with sago-grains, appointed Tun Parapati Puti, the younger brother of the bandahara Paduca Raja, to conduct the ambassador back to China. Tun Parapati Puti set sail, and how long was his voyage, till he arrived in the land of China; and the Raja of China commanded the letter of Malaca to be brought up in state, and caused it to be left at the house of the head mantri named Li-pó, till it was almost morning, when Li-pó with all the mantris and head-men entered into the palace of the raja, and Tun Parapati Puti entered along with them; and there came an innumerable flock of crows which entered along with them. When they arrived at the outer gate, Li-pó and all the chiefs who accompanied him stopped, and the crows also stopped along with them, and sounded the great gong to give notice, which yielded a prodigious noise. After which the door was opened, and Li-pó with all who accompanied him entered, and the flock of crows also. They then approached another gate, and stopped and sounded a gong in the same manner as before, after which they entered. The same process was repeated till they had passed seven doors. When they reached the interior, the day was up, and they were all sitting arranged in their several places, in the hall of audience. This hall was one league in length, and it was not roofed in. From the great access of persons, though the persons were closely jammed knee to knee, there was no place left vacant; and all those who attended were solely para-mantris and hulu-balangs, and the crows extending their wings overshadowed the whole assembly. After this was heard the roaring of thunder, with thunder-claps, and lightning flashing to and fro, and then the Raja of China came forth, his form reflected like shadows in a place surrounded with mirrors, which appeared to be in the mouth of a snake (naga). As soon as they beheld the Raja of China, all who were present bowed their faces to the ground, and saluted the Raja of China, without lifting up their faces again. A man then read the letter of Malaca, and the Raja of China was highly pleased with the contents. The sago was then brought before the raja, and the raja of China asked how it was made. Tun Parapati Puti replied, that it was made by rolling it up into grains, and that the raja of Malaca had sent him a grain for every person in his dominions, till the prahu

had been loaded, for so great is the number of the subjects of our raja that it is impossible to count them. The raja of China said, "Of a truth the raja of Malaca is a powerful raja, his subjects are in truth very numerous, and no wise inferior to mine. It will be very proper for me to connect myself with him." Then the China raja said to Li-pó, "Since the raja of Malaca is so powerful as to have these sago-grains rolled up by his people, I in like manner am determined to have the rice which I eat husked, and no longer to be beaten." Li-pó replied, "Very well, Sire," and that is the reason why the raja of China does not eat beaten rice unto the present time, but only that which is peeled from day to day. The raja of China has at his meals, fifteen gantangs (each gantang five catties) of husked rice, one hog, and a tub of hog's lard. When Tun Parapati Puti presented himself before him, he had ten rings on his ten fingers, and whosoever of the Chinese mantris viewed them eagerly, he took one of them off and presented it to him, and the same to the next person, who viewed them attentively, and so on constantly, whenever he presented himself before the China raja. The raja of China one day asked him what food the Malaca men were fond of; he replied, kankung greens (*convolvulus repens*) not cut, but split lengthwise. The raja of China ordered them to prepare this mess according to the direction of Tun Parapati Puti, and when it was ready, he sent for Tun Parapati Puti, and all the Malaca men, and they all eat of it, taking it by the tip of the stalk, lifting up their heads, and opening wide their mouths, and thus Tun Parapati Puti and the Malaca men had a full view of the raja of China. When the Chinese observed this proceeding of the Malaca men, they also took to eating the kankung greens, which they have continued to the present time.—When the monsoon for returning arrived, Tun Parapati Puti asked permission to return. The raja of China, judging it proper to ally himself with the raja of Malaca, since he had sent to pay his respects to him, said to Tun Parapati Puti, "Desire the raja to pay me a visit, in order that I may marry my daughter, the Princess Hong Li-pó, to him." Tun Parapati Puti represented, "Your son, the raja of Malaca, cannot possibly leave the kingdom of Malaca, which is surrounded with enemies; but if you would do a favor to the raja of Malaca, permit me to conduct your daughter, the Princess, to Malaca." Then the raja of China ordered Li-pó to prepare a fleet to conduct the Princess to Malaca, consisting of a hundred pilus, under the command of a high mantri, named Di-pó. Then the raja of China selected five hundred daughters of his para-mantris, of great beauty, whom he appointed to be handmaids to the Princess. Then the Princess Hong Li-pó, and the letter, were conducted on board the vessels, and Tun Parapati Puti set sail with them for Malaca.

"When they reached Malaca, the Sultan Mansur Shah was informed that Tun Parapati Puti had returned, and brought with him the Princess of China, at which he was greatly delighted, and went himself to receive the Princess to the isle Pulu Sabot. Having met her with a thousand tokens of respect, he conducted her to the palace, and the Sultan was astonished to behold the beauty of the Princess of China, and said in the Arabic language, "O fairest of created creatures, may God the Creator of the world bless you." Then the Sultan directed the Princess Hong Li-pó to be converted to the religion of Islam, and after she was converted the Sultan espoused her, and had by her a son named Paduca Maimut, who begat Paduca Sri China, whose son was Paduca Ahmed, who begat Paduca Isup. All the daughters of the Chinese mantris were likewise converted to Islam, and the raja appointed the hill without the fort for their residence, and the hill got the name of Den-China, or the Chinese residence (in Siamese); and the Chinese formed a well at the foot of this hill. The descendants of these persons are denomi-

nated beduanda China, or the Chinese personal attendants. Sultan Mansur Shah bestowed an honorary dress on Di-pó, and all the rest of the mantris who had conducted the Chinese Princess; and when the monsoon for returning arrived, Di-pó asked permission to return, and Tun Talani and the mantri Jana Petra, were directed to attend the ambassador to China, and the Sultan again sent a letter to the raja of China, on account of his becoming connected with him by this marriage. Then Tun Talani sailed away for China, when a violent storm arose, and carried him with the mantri Jana Petra, to Burné. When the Sangaji of Burné was informed of this circumstance, he sent to call them into his presence, and Tun Tanali and the mantri Jana Petra were brought before him. Then the raja of Burné said to the mantri Jana Petra, "What is the style of the raja of Malaca's letter to the raja of China?" Tun Tanali replied, "I, his servant, (sahaya,) the raja of Malaca, to the Paduca my father, the raja of China." The raja of Burné enquired, "Does the raja of Malaca send his humble salutation to the raja of China, as an inferior?" Tun Tanali remained silent, but the mantri Jana Petra pushed forward and said, "No, Sire, he does not greet him as an inferior, for the meaning of (sahaya), the word in the address, signifies *slave* in the Malayu language, and of course, the phrase 'Sahaya Raja Malaca dulang kapada Paduca Ayahanda Raja China,' signifies "We the slaves of the raja of Malaca, humbly salute the Paduca our father, the raja of China." Then said the raja of Burné, "Does the raja of Malaca send a humble salutation to the raja of China?" Tun Tanali was again silent, and the mantri Jana Petra pushed again forward and said, "No, Sire, he does not send a humble greeting to the raja of China, for the phrase Sahaya Raja Malaca denotes all of us here, who send the greeting, not the raja of Malaca;" on which the raja of Burné remained silent. When the monsoon for returning arrived, Tun Tanali and the mantri Jana Petra asked permission of Sangaji of Burné, to return; and the raja of Burné sent a letter to Malaca, couched in this style, "May the greeting of the Paduca Ayahanda arrive beneath the majesty of the Ayahanda." Then Tun Tanali and the mantri Jana Petra returned, and when they reached Malaca, they presented the letter of the raja of Burné to Sultan Mansur Shah, and related all the circumstances which had occurred to them, to the great satisfaction of the raja, who rewarded highly Tun Tanali and mantri Jana Petra, and presented them with honorary dresses, and he highly praised the mantri Jana Petra.

"When Di-pó and the rest of the Chinese mantris, who had conducted the Princess Hong Li-pó to Malaca, returned to China, they presented the letter of the raja of Malaca, and the raja of China was highly pleased with the contents. Two days after this the raja was seized with an itch of the whole body, and ordered a physician to be called, and asked for medicine. The medicine, however, produced no effect, and whatever number of physicians attended the raja, the effect was entirely the same. There was, however, an aged physician, who presented himself to the raja, and said, "Sire, Sir Kopea, this disease of yours is sent by the visitation of God, and is not to be cured by remedies, for the cause of it is particular." The raja asked, "What is its cause?" The physician answered, "It is a judgment on account of the raja of Malaca's sending you a salutation as an inferior, and it cannot be cured without Your Majesty's drinking the water which has washed the feet and face of the raja of Malaca." When the raja of China had heard this opinion, he ordered a messenger to be sent to Malaca, to ask the water which had bathed the face and feet of the raja of Malaca. The ambassador sat out and reached Malaca, made his application to Sultan Mansur Shah, and the letter from China was read in the public hall by the khateb. Then the water was delivered to the ambassador, who was honored with a dress according to his rank;

and having received a letter to the raja of China, he set out on his return. As soon as he arrived, he delivered the letter of Malaca with the water, of which the raja drank, and in which he bathed himself, when the itch totally disappeared from his body, and he was cured. Then the raja of China vowed that he would not suffer himself to be so saluted by the raja of Malaca, and that no such practice should be admitted between their posterity. After this a friendly intercourse on equal terms, subsisted for a long period between the raja of China and the raja of Malaca." p. 173.

Art. VI. *Remarks on the opium trade, being a rejoinder to the second letter of A Reader, published in the Repository for March* 1837. By Another Reader.

[The title to the last article, on this subject, was ours; and any incorrectness there may have been in it, is chargeable to us. For the errors in the press, we cannot account; the usual care was taken to secure accuracy; but the copy having been destroyed, we are now unable to determine to whom the errors should be attributed. We can only say, therefore, that when such do occur, we will take the utmost care to correct them, as we do in endeavoring to prevent them. The question in debate, being one of great importance, affecting more or less directly the well-being of many millions of our fellow-men, we are particularly desirous to have all the arguments and facts, adduced by our Correspondents, accurately published, that they may be duly appreciated.]

Mr. Editor, The opium champion has, I see, come again to the charge. I cannot say that I am glad to see the defense persisted in; but as the meagreness of the article, in your last number, leaves room to suppose that his matter is exhausted, it is best, perhaps, that the battle should be fought out at once. Allow me to suggest, that the title—whether yours or your Correspondent's—is scarce quite correct: "a reply" to the papers of Choo Tsun, Heu Kew, V. P. M., and others, would be indeed a formidable affair; and when I perceived that this was to be contained in less than three pages, I was tolerably well satisfied as to the sort of "reply" by which I was to profit. Not that I wish for length, or that I consider the *arguments* in favor of opium (so to speak) could not be contained in three lines, but that a fair attempt to *disprove* what has appeared against the traffic must, necessarily, run to considerable extent. However, it is as well, perhaps, as it is. I am not quite certain, that, in the absence of all but mere assertion, on the part of your Correspondent, it might not be sufficient to refer those who are interested in this discussion, back to the papers which have again brought "A Reader" into the field. It is true, that he assumes to deny the facts and deductions introduced; and, taking credit to himself for sincerity and persuasibility *ad libitum*, arraigns them as imaginary or unproven, because he himself is, as he says, not

convinced by them. Now as he 'will have no assumptions,' I hope he will allow me the same right; and, though I have sought, unsuccessfully, through his letter for any thing that can fairly claim to be designated by any other term, I will, for the present, waive the right, and proceed to attack his last paper in detail. He will, I trust, excuse me, if I do not return his compliment, about sincerity: each of us knows how far this can be claimed. It does, I confess, puzzle me to comprehend, that any one who possesses reason, and knows how to use it, should be able to defend, *on principle*, the sale of opium; yet, whether or not it be that there is any obliquity of vision, arising from interest or old habit, though it is of course possible that he may be sincere, as he fancies himself and asserts, I am somewhat afraid that neither he or I will convince the other.

He appeals to a tribunal which I cannot allow to be a competent one—himself. "Prove," he says, "that it is solely poison, and I tell you, when you do so, I will be as steadily your disciple and assistant as I am now your opponent." This is all very well; but "A Reader" prudently reserves to himself the decision as to this proof, of which he professes to be so desirous. I suspect that Choo Tsun, Heu Kew, V. P. M., archdeacon Dealtry, "and all his coterie," as he phrases it, would hardly be content to let him off so easily. The amount of proof, it is not for him to decide on. Were it so, the condemnation of this "elegant habit," as he formerly termed it, might be more distant than the friends of morality would admire. He is not in this question as judge. He, as an opium dealer, is on his trial at the bar of public opinion; and it would, it seems to me, be about as wise to allow a prisoner to decide on the sufficiency of the evidence of his guilt in a court of justice, as to admit of "A Reader" sitting, as he proposes, in judgment on himself in the matter of opium.—This is, I apprehend, but a little *ruse*, which I merely notice to knock over, as I pass to other matter in his letter, containing, (I quote his own words,) 'an answer to the ingenious reasoning and assumptions of two Chinese and two sincere, but, I think, mistaken foreigners.' Now I have been as unsuccessful in discovering the ingenious reasonings, &c., as I have in finding the answer of which he talks. Where are the ingenious reasonings, and where is the assumption? A Reader has it in his power, indeed, to deny the existence of light, matter, and space. It is not in my power to *prove* their existence, nor is it, in like manner, in my power to establish, beyond cavil, what the opponents of opium advance; but I do think, that, to an unprejudiced mind, the plain statements and fair deductions from them, brought forward, might go near to carry conviction. If we are to wait till opium dealers admit that they are vanquished in argument, and therefore wrong in principle and willing to reform, I fear that our logic would be useless. Our object is to convince the public, and for this, I think, no great time is required. All that is wanted is, that attention should be drawn to the subject, and reflection aroused. The rest may be left to that rectitude of feeling which all men possess, though in some, perhaps for the time, smothered by circumstances. The cause

is a good one, and it will work its way; perhaps the quicker for that opposition which interest will manage to bring against it in its commencement. Where is the man who now advocates the use of intoxicating liquors? The very fact would of itself condemn a man in any educated or civilized society; yet had the temperance advocates waited *till the distillers were convinced* of the immorality (to speak mildly) of their calling, the United States might ere this have been deluged with the liquid fire, and drunkenness and crime stalked hand in hand over the land. That this was warded off, is to be ascribed to the exertions of the opponents of "over-excitement" in America; and it is to be hoped that similar will be the result of the now commencing war against the desolator of China, which opium within a few years would seem doomed to be, were no voices heard but of those who profit by this dreadful thing.

A Reader professes his disbelief of the immorality of dealing in opium, as he does of the bad consequences to the consumers and the nation at large. I fear that our antagonist is inclined to disbelieve too much. It seems a habit that he has got—he disbelieves in all, except that it "is used as a harmless social family luxury!" Here, his belief is as convenient, as was his unbelief in the other points. We have all heard of convenient memories. I suspect that, to an opium advocate, a convenient belief is a desideratum. I have, since the commencement of this discussion, heard the opinions of many who have dealt and yet deal in this "harmless luxury." Your Correspondent seems, as far as I can judge, to stand alone in his opinions. As V. P. M. hints, he is the only man that thinks favorably of the trade. Many there are who excuse themselves on the ground of expediency, or interest, or what not; but I have not heard one man assert that the practice was not in itself reprehensible, or the use of the drug most destructive. Where A Reader has picked up his belief, on these points, it is not easy to imagine. He will find few to envy him the possession of it; for, to most men, the mere assertion that opium is not a destroyer, most fatal to all who unhappily acquire a taste for it, and consequently highly dangerous to the whole community, seems so ultra ridiculous that it would not be believed that the arguer was or could be in earnest.

These are points so generally recognised by all, that a denial of them leads to a supposition not very favorable to the party arguing against them. Among these is the immorality and danger of using ardent spirits, and yet more of opium, which only differs in effect from the former, in intensity, and more directly obtaining the object of both, the overpowering the reasoning faculties, and the gratification of a coarse and filthy sensuality, at the cost of all the nobler and higher attributes of the mind of man. "A Reader" may call this mere assumption, and all the rest: he has not thought proper to refer to the authorities which I quoted, so I will add some of them in an appendix, to show him that many able and disinterested men, in many countries, and at different periods, have, from experience and information in the various countries where this "amiable luxury" has acquired sway, arrived

at the same conclusion which Heu Kew, Choo Tsun, V. P. M., archdeacon Dealtry, and many more, have separately done. True, I cannot prevent him from calling them all assumptions; if he pleases, he is welcome so to do. The cause in which the opponents of opium are embarked is so good a one, that it can well afford to run the hazard of both incredulity, and ridicule. It is THE TRUTH, and it will triumph.

As to the legalization of this trade by the emperor of China, on which A Reader builds so much of his argument, that, more than once, he comes back to it, I own myself unable to comprehend the apology for opium which he wishes to deduce from it. In the first place, it has not yet been done. In the second, it is highly improbable that it will ever be effected. In the third, were it even so, it would prove nothing. An edict of the emperor of China could no more render the use or sale of opium less immoral and dangerous than it is now, than he could by his will stay the course of the tides. He might, it is true, remove the penalties under which smugglers and smokers now are, and sell or put to hire protection to vice as—to their shame be it admitted—has been and yet is done in countries of the west. His imperial and celestial majesty might derive as great a revenue from this licensing of destruction and removing the obstructions in the way of vice, as does his majesty of Great Britain, Ireland, India, &c., from the liquid fire annually poured into his subjects' stomachs at the expense of the comforts and morals of the lower classes, and the partial demoralization of the whole community; but I think it would be somewhat new to hear it maintained, that this was right and proper, *because* government made it a means of revenue. It is not in the power of men to break through the laws of morality, and prostitute government protection, without feeling the consequence of their misconduct. What this is in England, let our brutalized gin consumers, our demoralised lower orders show. What it is in China, I, at least, am willing to take the opinion of Choo Tsun, Heu Kew, and many more Chinese, as regards the effects of opium.

A Reader seems to lay stress on the opinion of the Rev. Dr. Walsh, as to the 'innocence of the use of opium.' I have read attentively the extracts to which he alludes. One of them states, that 'the use of the drug in Turkey has fallen off'—that he thinks that 'the former accounts of its effects are much exaggerated—that as a recreation it is now principally confined to the districts where it is grown—and that there people are ruddy and healthy.' The other passage describes the manufacture which he witnessed, asserts that 'all the *measlac* or 'juice of the poppy is kept for their own use by the makers, while the 'impure mass produced from the poppy heads, leaves, &c., is alone 'exported,' that 'when one of these men wants to make *kef*, he takes 'a drachm as an Irishman would a dram, and, throwing himself on 'his divan is in a few minutes wrapt in elysium' (!) with much more of a similar nature and probability.

If A Reader can believe this mass of "information," it is more than I can. I do not consider as much Dr. Walsh's self-contradiction

in asserting that 'the effects as described by De Tott are here unknown, though, perhaps the use is as general as ever,' and am content to leave it to the judgment of any man in possession of his senses, or especially any merchant, how to reconcile Dr. Walsh's ideas on the subject of profit with the proceedings of his opium-growers. I may observe that the book of this mere travelling book-maker is not one of first rate authority; bearing throughout, as in the passages quoted, strong evidence of a disposition to receive impressions unexamined and unchallenged—it is, in fact, a specimen of the book manufacture of the day. When Dr. Walsh prints his volumes to keep for his own gratification, he may expect that he will be believed in his assertions as to the opium districts of Turkey; and not before. The whole of the passages are plainly hearsay caught up *en courant*, and do not require or deserve to be seriously discussed: the same as to his assertion in one place, that 'the use of it has been much exaggerated,' while a few lines after he talks of 'a boy taking a Turkish drachm per hour, without apparent injury'—as he says, 'if our hosts' report be true, (!!!) there must be something in the constitution of an Asiatic Turk which resists its deleterious effects.' To talk of this mere roadside compiler as an authority, is too ridiculous. Both extracts are a mass of contradictions and folly.

That the preparers of the drug are healthy, is to say no more than that the workmen in distilleries, and the laborers in vineyards, or the officers and crews of opium ships at Lintin, are the same. The Spaniards, Portuguese, Italians, and French, who grow wine for half the world, are generally sober people. The natives of Java, where arrack is prepared, are the same; yet this does not prove that wine and spirits are health-giving, when indulged in to excess. We think, in fact, that it is found that the producers of these excitements are generally moderate in the use of them. To them they are not a luxury.

With regard to the natives of Rájpútána and their soldierly qualities, it is to be proved that these same men use opium: that it is consumed in Ajmír, there is no doubt: but it does not follow that the individuals known in the Company's army as Rájpúts, under which name, if I am not mistaken, are included the up-country people of all parts of the N. W. of India, (and not natives of Ajmír alone) use opium; and even were it so, it would prove little. The Indian army has never been accused of want of courage; and discipline is all that is required besides to make a soldier of. But, if A Reader fancies that the Rájpúts are *better* soldiers than other *sipahis* because they use opium, I must beg to dissent from him *in toto*.

With reference to A Reader's observation, that opium cannot be considered as perilling the army of the emperor, and that he "must be of opinion, that the risk, &c., must be a mere dream, and its evils very much exaggerated; or that no arguments would be tolerated on the subject by him," I beg to refer A Reader back to vol. 5, page 266 of the Repository, where he will find the opinions of his majesty's council as to the strict prohibition of the drug to "officers, scholars, and soldiers," even though other classes should be permitted it,

and that on the express ground of its injurious effects. A Reader's positions are by no means judiciously chosen; they rather tell against himself.

But I have said enough. If facts and arguments, if experience, if analogy, if the unanimous and corroborating testimony of so many impartial men, fail to convince A Reader, it were foolish indeed in me to continue the quixotic attempt to persuade him; but I may have the satisfaction of believing, as I do, that he will find but few to agree with him, as that the number of the defenders of opium is small, and those only interested individuals. I may also hope, that the number of even these will be diminished as reflection is brought to the subject, and that, eventually, the same meed of public approbation may be awarded to the remnant, including the chief poison manufacturers, the "Honorable" East India Company, as is now, by most right-minded men, given to "the manufacturers of rum, spirit-dealers," &c., &c., those elder practitioners, with whom A Reader is so anxious to identify himself and his cause. I am, Sir, your humble servant,

ANOTHER READER.

P. S. A Reader denies that his calculations have been affected by what has been said by V. P. M. and myself. I am aware that my own sketch was not clear, and part of it being misprinted served to confuse. I will now, as well as I can, put my opinions as to the number and ratio of opium smokers in China, into a more regular shape.

A Reader says, that there were last year 33,200,000 taels weight of the smokable extract prepared from the opium imported, and that a tael each per day for 300,000,000 people will give 912,000 smokers.* Instead of a *tael* I take a *mace*,† (1 tenth, or 57.984 grains Troy,) which is, as the Chinese say, and as one would think, a good allowance. This will make 9,120,000 smokers of the Indian and Turkey drug. In addition to this, let us add the opium grown in this country, and what is brought into China overland. Opium is, we are told, grown largely in the central and southwest provinces of China. Choo Tsun says expressly, that "many thousand chests" are produced in a single province. I shall not, I think, go too far if I estimate the total at ¼ the sea borne drug, which would give 2,280,000 more, making a total of 11,400,000 smokers. Besides, this consumption is but of the first smoking; for the drug is not thus destroyed, it being used *twice* or *thrice over*, each time losing more and more in flavor, though not so much its strength. Each *rifacimento* is cheaper than the former one, till the worst, mixed with tobacco, or jaggery, tea, or some other substance, is placed within the reach of the very poorest people. This will permit a much larger allowance for the original smoker, or a great extension of the number of consumers—either way increasing amazingly the effect of the drug. I will strengthen the dose, and add but one million for all this—say a total of 12½ millions of opium smokers in China; and this, I think, is a moderate computation. I may, of course, be mistaken in part, but I go on the information of many Chinese, and have purposely kept under the mark.

The Chinese empire is assumed to hold 300 millions of people. This may be true, though it seems so nearly impossible, that it has been over and over

[* † These are the points to which our Correspondent alludes above, as having been misprinted: in the former paper, the first was 912, in stead of 912,000; and the second *ounce*, in stead of mace.]

disputed. But as A Reader assumes it, I will follow him. Of these 300, near one half (25 to 26, or 20 to 21) are females, according to the known laws of population. Of these 150 millions of men, I assume that three fifths are under 20 or over 60 years of age, in the absence of all Chinese statistics, taking the census of the U. S. of 1830 as a fair guide. There will remain 60 millions of men, from 20 to 60 years of age, among which I suppose the opium smokers may be found. We shall thus find one in every five of men in the prime of life, or verging to old age, an habitual opium smoker, and this within, I may say, 50 years of the introduction of the habit, which in 1792 was so little known that sir George Staunton in Macartney's embassy no where mentions it, save by name among the articles of trade in the appendix. See how it is advancing. In 1816–17, twenty years ago, 3210 chests of Indian opium were sold in China. In 1826–27, ten years back, it had advanced to 9969. In 1836–37, as A Reader acknowledges, it had progressed to 34,000: an increase, in ten years, of 250 per cent; and in twenty, of more than 1000; so that, for every one who then smoked opium there are now eleven; and for each two, ten years back, there are now seven smokers; and it appears to be so fast, even yet, on the advance, that it is apprehended that the legalization of the drug would at once advance prices enormously, by the facilities which it would offer. This is the horror which "A Reader" insists on calling "a harmless luxury!"

Appendix.

No. 1. "The use of opium for the purpose of exhilarating the spirits has long been known in Turkey, Syria, and China, and of late years it has been unfortunately adopted by many, particularly females, in this country (Eng). Russell says, that in Syria, when combined with spices and aromatics, he has known it taken to the amount of three drachms in twenty-four hours. Its habitual use cannot be too much reprobated. It impairs the digestive organs, consequently the vigour of the whole body, and destroys also gradually the mental energies. The effects of opium on those addicted to its use, says Russell, are at first obstinate costiveness, succeeded by diarrhœa and flatulence, with the loss of appetite and a sottish appearance. The memories of those who take it soon fail, they become prematurely old, and then sink into the grave, objects of scorn and pity. Mustapha Shatoor, an opium eater in Smyrna, took daily three drachms of crude opium. The visible effects at the time, were the sparkling of his eyes, and great exhilaration of spirits. He found the desire of increasing his dose growing upon him. He seemed twenty years older than he really was; his complexion was very sallow, his legs small, his gums eaten away, and the teeth laid bare to the sockets. He could not rise without first swallowing half a drachm of opium." Phil. Trans. xix, 289.

No. 2. "In moderate doses, opium increases the fulness, the force, and the frequency of the pulse, augments the heat of the body, quickens respiration, and invigorates both the corporeal and mental functions, exhilarating even to intoxication; but by degrees these effects are succeeded by langour, lassitude, and sleep; and in many instances headache, sickness, thirst, tremors, and other symptoms of debility such as follow the excessive use of ardent spirits, supervene. In very large doses the primary excitement is scarcely apparent, but the pulse seems to be at once diminished, drowsiness and stupor immediately come on, and are followed by delirium, sighing, deep and stertorous breathing, cold sweats, convulsions, apoplexy, and death. The appearances on dissection are those which indicate the previous existence of violent inflammation of the stomach and bowels; but notwithstanding the symptoms of apoplexy which an overdose, when it proves fatal, occasions, no particular appearance of an inflammatory state or fulness of the vessels of the brain is perceived." London Encyclopedia. p. 461.

No. 3. ("The opium eater) soon after having taken the opium perceives an unusual exhilaration and activity of spirits; his imagination revels in luxurious images, and he enjoys a feeling of more than common strength and courage; but this pleasing intoxication soon leaves him, and in its stead follow laziness, disgust

at all kinds of occupation, and a certain imbecility of the senses, closely bordering upon insanity. To avoid the duration of this insufferable state, opium must again be taken, thus continually changing between the highest excitement and the lowest state of despondency, the consequence of which is an early derangement of the functions of the body, and a premature death. The Arabs are at present less addicted to this dangerous practice, since they have begun secretly to drink brandy, but its use all over Turkey is very general." Bohns Waaren lager.

No. 4. "Their gestures were frightful; those who were completely under the influence of the opium talked incoherently; their features were flushed; their eyes had an unnatural brilliancy, and the general expression of their countenances was horribly wild. The effect is usually produced in two hours, and lasts four or five. The dose varies from three grains to a drachm. The debility, both moral and physical, attendant on its excitement, is terrible; the appetite is soon destroyed, and every fibre in the body trembles; the nerves of the neck become affected, and the muscles get rigid: several I have seen in this place who had wry necks and contracted fingers, but still they cannot abandon the custom. They are miserable till the hour arrives for taking their daily dose." Madden's Travels in Turkey.

No. 5. "The use of opium, it must be confessed and lamented, has struck deep into the habits, and extended its malignant influence to the morals of the people, and is likely to perpetuate its power in degrading their character and enervating their energies, as long as the European government, overlooking every consideration of policy and humanity, shall allow a paltry addition to their finances to outweigh all regard to the ultimate happiness and prosperity of the country. It is either eaten in its crude state as *mánta*, or smoked as *mándat* or *chádu*. In the preparation of *mádat*, the crude opium is boiled down with the leaves of tobacco, *sírí*, or the like, and used in a sticky or somewhat liquid state. In *chándu*, the opium is merely boiled down without any admixture, to a still thicker consistency, and rolled into small balls or pills, in which state, when dry, they are inserted into *bámbus*, and thus smoked. The crude opium is eaten principally by the people in the interior of the country, in the provinces of the native princes: the opium prepared for smoking is used along the coast, and generally in the other islands of the Archipelago; it is prepared by the Chinese. The use of opium, however, though carried to a considerable extent, is still reckoned disgraceful, and persons addicted to it are looked upon as abandoned characters, and despised accordingly. The effects of this poison on the human frame are so well described by the Dutch commissioners who sat at the Hague in 1803, and who much to their honor declared, 'that no consideration of pecuniary advantage ought to weigh with the European government in allowing its use,' that together with the opinion of Mr. Hogendorp, who concurred with them, I shall insert their statement here. The wish to do justice to authorities, whose views were so creditable to their country and their own character, and the importance of their opinions to an extensive population, will plead an apology for the length of the extract which I now present.

"'The opium trade,' observe the commissioners, 'requires likewise attention. The English in Bengal have assumed an exclusive right to collect the same, and they dispose of a considerable number of chests containing that article annually at Calcutta by public auction. It is much in demand on the Malay coast, at Sumatra, Java, and all the islands towards the east and north, and particularly in China, although the use thereof is confined to the lower classes. The effect which it produces on the constitution is different, and depends on the quantity that is taken, or on other circumstances. If used with moderation, it causes a pleasant, yet always somewhat intoxicating sensation, which absorbs all care and anxiety. If a large quantity is taken, it produces a kind of madness, of which the effects are dreadful, especially when the mind is troubled by jealousy, or inflamed with a desire of vengeance or other violent passions. At all times it leaves a slow poison, which undermines the faculties of the soul and the constitution of the body, and renders a person unfit for all kinds of labor and an image of the brute creation. The use of opium is so much more dangerous, because a person who is once addicted to it can never leave it off. To satisfy that inclination, he will sacrifice every thing, his own welfare, the subsistence of his wife and children, and neglect his work. Poverty is the natural consequence, and then it becomes

indifferent to him by what means he may content his insatiable desire after opium; so that, at last, he no longer respects either the property or lives of his fellow creatures. If here we were to follow the dictates of our own hearts only, and what moral doctrine and humanity prescribe, no law, however severe, could be contrived, which we would not propose, to prevent at least that in future, no subjects of this Republic, or of the Asiatic possessions of the state, should be disgraced by trading in that abominable poison. Yet we consider this as absolutely impracticable at present with respect to those places not subject to the state. Opium is one of the most profitable articles of eastern commerce: as such it is considered by our merchants; and if the navigation to those parts is opened to them (which the interest of the state forcibly urges) it is impossible to oppose trading in the same. In this situation of affairs, therefore, we are rather to advise, that general leave be given to import opium at Malacca, and to allow the exportation from thence to Borneo and all the eastern parts *not* in the possession of the state."

"'Opium," says Mr. Hogendorp, 'is a slow though certain poison, which the Company, in order to gain money, sells to the poor Javans. Any one who is once enslaved to it, cannot, it is true, give it up without great difficulty; and if its use were entirely prohibited, some few persons would probably die for want of it, who would otherwise languish on a little longer: but how many would by that means be saved for the future. Most of the crimes, particularly murders, that are now committed in that region, may be imputed to opium as the original cause. Large sums of money are every year carried out of the country in exchange for it, and enrich our competitors the English. Much of it is smuggled into the interior, which adds to the evil. In short, the trade in opium is one of the most injurious and most shameful things which disgrace the present government of India. It is, therefore, necessary at once, and entirely, to abolish the trade and importation of opium, and to prohibit the same, under the severest penalties that the law permits, since it is a poison. The smuggling of it will then become almost impracticable, and the health, and even the lives of thousands, will be preserved. The money alone which will remain in the country in lieu of it, is more valuable as being in circulation, than the profit which the Company now derives from the sale of it. This means will excite no discontent among the Javans, for the princes and regents, with very few exceptions, do not consume any opium, but, as well as the most respectable of their subjects, look upon it as disgraceful. The use of opium is even adduced as an accusation of bad conduct, and considered as sufficient cause for the removal or banishment of a petty chief." Raffles' History of Java, vol. i, pp. 102, 105.

No. 6. "Dr. Smith, while at Smyrna, took pains to observe what the doses of opium taken by the Turks in general were. He found that 3 drachms in a day were a common quantity among the larger takers of it, but that they could take six drachms a day without mischief. A Turk eats this quantity before him, three drachms in the morning, and three in the evening, with no other effect than its giving him great cheerfulness. But the taking it thus habitually greatly impairs the constitution; the persons who accustom themselves to it, can by no means live without it, and are feeble and weak; their legs are usually thin, and their gums eaten away, so that the teeth stand bare to the roots; they are also often of a yellow complexion, and look much older than they really are. Rees' Encyclopedia.

No. 7. "There is another set of people, however, who live in a still cheaper way than the dervises: strangers to the pleasures of the table, an opium pill supports, intoxicates them, throws them into ecstasies, the delights of which they extol very highly. These men, known under the name of theriakis, are mentioned by Monsieur de Tott and others, as being looked upon even in a more despicable light than the drunkards, though I know not that the practice betrays more dissoluteness of morals. They begin with taking only half a grain at a dose, but increase it as soon as they perceive the effect to be less powerful than at first. They are careful not to drink water, which would bring on violent colics. He who begins taking opium habitually at twenty, must scarcely expect to live longer than to the age of thirty, or from that age to thirty-six; the latter is the utmost age that, for the most part, they attain. After some years they get to take doses of a drachm each; then comes on a frightful pallidness of countenance, and the victim wastes away in a kind of marasmus that can be compared to nothing but

itself: alopecia and a total loss of memory, with rickets, are the never-failing consequences of this deplorable habit. But no consideration,—neither the certainty of premature death, nor of the infirmities by which it must be preceded, can correct a theriaki; he answers coldly to any one who would warn him of his danger, that his happiness is inconceivable when he has taken his opium pill. If he be asked to define this supernatural happiness, he answers, that it is impossible to account for it; that pleasure cannot be defined. Always beside themselves, the theriakis are incapable of work, they seem no more to belong to society. Towards the end of their career they, however, experience violent pains, and are devoured by constant hunger; nor can their paregoric in any way relieve their sufferings: become hideous to behold, deprived of their teeth, their eyes sunk in their heads, in a constant tremor, they cease to live, long before they cease to exist." Pouqueville's Travels in the Morea, p. 297.

No. 8. "There is a decoction of the head and seeds of the poppy, which they call coquenar, for the sale of which there are taverns in every quarter of the town, similar to our coffee-houses. It is extremely amusing to visit these houses, and to observe carefully those who resort there for the purpose of drinking it, both before they have taken the dose, before it begins to operate, and while it is operating. On entering the tavern, they are dejected and languishing: soon after they have taken two or three cups of this beverage, they are peevish, and as it were enraged; every thing displeases them. They find fault with every thing, and quarrel with one another, but in the course of its operation they make it up again;—and, each one giving himself up to his predominant passion, the lover speaks sweet things to his idol—another, half asleep, laughs in his sleeve—a third talks big and blusters—a fourth tells ridiculous stories. In a word, a person would believe himself to be really in a mad-house. A kind of lethargy and stupidity succeed to this disorderly gayety; but the Persians, far from treating it as it deserves, call it an ecstacy, and maintain that there is something exquisite and heavenly in this state." Sir John Chardin's Travels in Persia.

No. 9. "In this country opium is much used, but seldom with the view of producing intoxication. Some, indeed, deny that it can do so, strictly speaking. If by intoxication is meant a state precisely similar to that from over-indulgence in vinous or spiritous liquors, they are undoubtedly right; but drunkenness merits a wider latitude of signification. The ecstacies of opium are much more entrancing than those of wine. There is more poetry in its visions—more mental aggrandizement—more range of imagination. Wine, in common with it, invigorates the animal powers and propensities; but opium, in a more peculiar manner, strengthens those proper to man, and gives, for a period amounting to hours, a higher tone to the intellectual faculties. It inspires the mind with a thousand delightful images, lifts the soul from earth, and casts a halo of poetic thought and feeling over the spirits of the most unimaginative. Under its influence, the mind wears no longer that black passionless aspect which, even in gifted natures, it is apt to assume. On the contrary, it is clothed with beauty "as with a garment," and colors every thought that passes through it with the hues of wonder and romance. Such are the feelings which the luxurious and opulent Mussulman seeks to enjoy. To stir up the languid current of his mind, satiated with excess of pleasure and rendered sluggish by indolence, he has recourse to that remedy which his own genial climate produces in greatest perfection. Seated perhaps amid the luxuries of oriental splendor—with fountains bubbling around, and the citron shading him with its canopy, and scattering perfume on all sides—he lets loose the reins of an imagination conversant from infancy with every thing gorgeous and magnificent. The veil which shades the world of fancy is withdrawn, and the wonders lying behind it exposed to view; he sees palaces and temples in the clouds; or the paradise of *Mahomet*, with its houris and bowers of amaranth, may stand revealed to his excited senses. Every thing is steeped in poetic exaggeration. The zephyrs seem converted into aerial music, the trees bear golden fruits, the rose blushes with unaccustomed beauty and perfume. Earth, in a word, is brought nearer to the sky, and becomes one vast Eden of pleasure. Such are the first effects of opium; but in proportion as they are great, so is the depression which succeeds them. Languor and exhaustion invariably come after; to remove which, the drug is again had recourse to, and becomes almost an essential of existence.

"Opium retains, at all times, its power of exciting the imagination, provided sufficient doses are taken. But, when it has been continued so long as to bring disease upon the constitution, the pleasurable feelings wear away, and are succeeded by others of a very different kind. Instead of disposing the mind to be happy, it now acts upon it like the spell of a demon, and calls up phantoms of horror and disgust. The fancy is still as powerful as ever, but it is turned in another direction. Formerly, it clothed all objects with the light of heaven; now it invests them with the attributes of hell. Goblins, spectres, and every kind of distempered vision haunt the mind, peopling it with dreary and revolting imagery. The sleep is no longer cheered with its former sights of happiness. Frightful dreams usurp their place, till, at last, the person becomes the victim of an almost perpetual misery. Nor is this confined to the mind alone, for the body suffers in an equal degree. Emaciation, loss of appetite, sickness, vomiting, and a total disorganization of the digestive functions, as well as of the mental powers, are sure to ensue, and never fail to terminate in death, if the evil habit which brings them on is continued." Macnish's Anatomy of drunkenness, p. 51.

No. 10. "As a last and desperate resource, I tried to drive away my frightful visions by gayer dreams, the children of drowsy opium. I found my way to the great mart of that deleterious drug, the Theriakee Tchartchee. There, in elegant coffee-houses, adorned with trelliced awnings, the dose of delusion is measured out to each customer, according to his wishes. But lest its visitors should forget to what place they are hying, directly facing its painted porticoes stands the great receptacle of mental imbecility, erected by sultan Suleiman for the use of his capital. In this Tchartchee, any day might be seen a numerous collection of those whom private sorrows have driven to a public exhibition of insanity. There each reeling idiot might take his neighbor by the hand, and say: "Brother and what ailed thee, to seek so dire a cure?" There did I with the rest of my familiars now take my habitual station, in my solitary niche, like an insensible, motionless idol, sitting with sightless eye-balls, staring on vacuity. One day, as I lay in less entire absence under the purple vines of the porch, admiring the majestic Suleimanye, as it shaded the Tchartchee, the appearance of an old man with a snow-white beard, reclining on the couch beside me, caught my attention. Half plunged in stupor, he every now and then burst out into a wild laugh, occasioned by the grotesque phantasms which the ample dose of *madjoon* he had just swallowed, was sending up to his brain. I sat contemplating him with mixed curiosity and dismay, when, as if for a moment roused from his torpor, he took me by the hand, and fixing on my countenance his dim vacant eyes, said in an impressive tone; "Young man, thy days are yet few; take the advice of one who has counted many. Lose no time; hie thee hence, nor cast behind one lingering look: but if thou hast not the strength, why tarry even here? Thy journey is but half achieved. At once go on to that large mansion before thee. It is thy ultimate destination, and hy thus beginning where thou must end at last, thou mayest at least save both thy time and money." The old man here fell back into his apathy, but I was roused effectually. I resolved to renounce the slow poison of which my neighbor was so woeful a specimen; and, in order not to preserve even a memento of the sin I abjured, presented him, as a reward for his advice, with the little golden receptacle of the pernicious drug, which I used to carry. He took the bauble without appearing sensible of the gift; while I running into the middle of the square, pronounced, with outstretched hands, against the execrable market where insanity was sold by the ounce, an elaborate and solemn malediction. Hope's Anastacins, page 230, vol. 2.

No. 11. "And here, it may be mentioned, as a proof of Mr. Horsburgh's philantrophy, that on its being remarked by a friend, that he was thereby [viz., by his chart of the east coast of China, 1835,] aiding the opium-smugglers in a traffic which he abhorred, as repugnant to the laws of God and man, and destructive of the morals and lives of the Chinese people, he replied, 'Very true, but as they will carry on that vile trade, we may as well afford the means of preserving their lives.'" Asiatic Journal for Sept. 1836.

No. 12. "A late memorial to the emperor from one of the censors laid open the evil in all its deformity, and showed its prevalence among the officers of government—"I have learned," says he, "that those who smoke opium, and eventually become its victims, have a periodical longing for it, which can only be

assuaged by the application of the drug at the regular time. If they cannot obtain it when that daily period arrives, their limbs become debilitated, a discharge of rheum takes place from the eyes and nose, and they are altogether unequal to any exertion; but, with a few whiffs, their spirits and strength are immediately restored in a surprising manner. Thus opium becomes, to opium-smokers, their very life; and, when they are seized and brought before magistrates, they will sooner suffer a severe chastisement than inform against those who sell it. * * * Worthless subordinates in offices, and nefarious traders, first introduced the abuse; young persons of family, wealthy citizens and merchants adopted the custom; until at last it reached the common people. I have learned on inquiry, from scholars and official persons, that opium-smokers exist in all the provinces, but the larger proportion of these are to be found in the government offices; and that it would be a fallacy to suppose that there are not smokers among all ranks of civil and military officers, below the station of provincial governors and their deputies. The magistrates of districts issue proclamations, interdicting the clandestine sale of opium, at the same time that their kindred, and clerks, and servants smoke it as before. Then the nefarious traders make a pretext of the interdict for raising the price. The police, influenced by the people in the public offices, become the secret purchasers of opium, instead of laboring for its suppression; and thus all interdicts and regulations become vain." Davis' China, vol. 2, p. 454.

N. B. If A Reader is yet unsatisfied, and should want more evidence, I can give it: in addition to the above authorities, he may look at what has been said by Heu Kew, Choo Tsun, Heu Naetse, Gutzlaff, Marjoribanks, Crawford, Abel, De Tott, Fraser (I. B.), Macfarlane, Maisden, Thornton, Eton, Hamilton, the emperor of China, his ministers,———but oh! *jam satis.* A. R.

ART. VII. *Admonitory pictures, being a series of Chinese paintings representing the rapid career of the opium-smoker, from health and affluence to decrepitude and beggary.* By SUNQUA.

WHILE the preceding article was passing through the press, our attention was incidentally directed to some paintings by a native artist, in China street, named Sunqua. They are on rice-paper, six in number, forming a series, designed to exhibit the progress of the opium-smoker, from health and prosperity to misery and degradation; in fact, they are a counterpart to Hogarth's famous 'Rake's Progress.' So far as we can ascertain, the idea was original with the painter; and regarded as mere works of art, the pictures are by no means unworthy of notice. The figures and attitudes are well conceived and drawn, and the story clearly and strongly carried through. We were surprised to see how exactly some of the pictures "hit off" the character of the opium-smoker, as described by the writers in the preceding appendix; and we will not fail to make further inquiries respecting them, and the circumstances which led the painter to form his design. In pursuing their discussion, we wish our Correspondents would endeavor to determine whether *any* use of the drug—except as a medicine—is safe and harmless; and, if it be so, what degrees in the practice of smoking may be taken without doing or suffering wrong;

and finally, when it does prove to be injurious, how far the purveyors are responsible. In 1832, seventy-five physicians in Boston, comprising the great body of the profession in that city, signed a declaration, in which they declared it to be their opinion, "that *men in* HEALTH ARE NEVER *benefitted by the use of ardent spirits, that on the contrary, the use of them is the frequent cause of disease and death.*" Those physicians formed their decision from a great variety of facts and extensive personal observation. So, in the case of opium; evidence is required to show its effects. Whether Sunqua's paintings can be received as evidence, our readers must judge. We thought, at first, of giving a description of each; but, on reflection, we are inclined to think, that his own explanation of them will be more satisfactory than any account of ours.

In addition to these paintings, Sunqua has drawn another series, illustrating "the gambler's career." But though two or three parts, in that series, are well done, the painting, as a whole, is much inferior to the other,—which, taking it all in all, is the most spirited and striking thing we have ever yet seen from the pencil of a Chinese. The following is his own explanation of the six pictures.

ADMONITORY PICTURES.

The son of a gentleman of fortune, his father dying while he was yet but a youth, comes into possession of the whole family estate. The young man having no inclination for either business or books, gives himself up to smoking opium and profligacy. In a little time his whole patrimony is squandered, and he becomes entirely dependent upon the labor of his wife and child for his daily food. Their poverty and misery are extreme.

No. 1. This picture represents the young man at home, richly attired, in perfect health and vigor of youth. An elegant foreign clock stands on a marble table behind him. On his right, is a chest of treasure, gold and silver; and on the left, close by his side, is his personal servant, and, at a little distance, a man whom he keeps constantly in his employ, preparing the drug for use from the crude article, purchased and brought to the house.

No. 2. In this, he is reclining on a superb sofa, with a pipe in his mouth, surrounded by courtesans, two of whom are young, in the character of musicians. His money now goes without any regard to its amount.

No. 3. After no very long period of indulgence, his appetite for the drug is insatiable, and his countenance sallow and haggard. Emaciated, shoulders high, teeth naked, face black, dozing from morning to night, he becomes utterly inactive. In this state he sits moping, on a very ordinary couch, with his pipe and other apparatus for smoking, lying by his side. At this moment his wives—or a wife and a concubine—come in; the first, finding the chest emptied of its treasure, stands frowning with astonishment, while the second gazes with wonder at what she sees spread upon the couch.

No. 4. His lands and his houses are now all gone; his couch exchanged for some rough boards, and a ragged matress; his shoes are off his feet; and his face half awry, as he sits bending forwards, breathing with great difficulty. His wife and child stand before him, poverty stricken, suffering with hunger; the one in anger, having dashed on the floor all his apparatus for smoking, while the little son, unconscious of any harm, is clapping his hands and laughing at the sport! But he heeds not, either the one or the other.

No. 5. His poverty and distress are now extreme, though his appetite grows stronger than ever—he is as a dead man. In this plight, he scrapes

together a few copper cash, and hurries away to one of the smoking-houses, to buy a little of the scrapings from the pipe of another smoker, to allay his insatiable cravings.

No. 6. Here his character is fixed — a sot. Seated on a bamboo chair, he is continually swallowing the fæces of the drug, so foul that tea is required to wash them down his throat. His wife and child are seated near him, with skains of silk stretched on bamboo reels, from which they are winding it off into balls; thus earning a mere pittance for his and their own support, and dragging out from day to day a miserable existence.

ART. VIII. *Premium of one hundred pounds sterling, for an Essay on the opium trade; specification of the conditions on which the premium will be awarded.*

THE manner in which £100 were placed at our disposal, to be awarded "for the best Essay on the Opium Trade, showing its effects on the Commercial, Political, and Moral, Interests of the Nations and Individuals connected therewith, and pointing out the Course they ought to pursue in regard to it," was stated in our number for January. The following are the conditions on which that premium will be awarded.

1. The candidates for the premium will send their manuscripts, of not less than 40 nor more than 100 octavo pages, to the Chairman of the Society for the Diffusion of Useful Knowledge in England, giving their names and address under a separate envelope sealed; of these envelopes only the one accompanying the successful essay will be opened by the arbiters.

2. All the manuscripts which shall have come to hand by the 1st of October 1838, will then be placed in the hands of two or more arbiters, whom the said Chairman will nominate, and by whom the premium will be awarded, and immediately remitted to the successful competitor.

3. The prize essay will be published immediately; and also the remaining ones, provided the Committee of the above named Society shall deem them worthy of publication.

4. The essays, addressed "To the Chairman of the Society for the Diffusion of Useful Knowledge, London," must be sent *post paid*, or delivered in such a manner as to be free from any charge.

By these conditions, each competitor is left to conceive of the plan of his essay, and to execute it, in the manner which, according to his own views of the case, is most conformable to those principles which ought to guide the conduct of mankind, both in their individual and national capacity. We have no permission, nor inclination, to intimate what ought to be the scope and bearing of the essays. When placed in the hands of arbiters, who will examine them with unbiased minds, that one which develops the whole subject most faithfully and forcibly will, doubtless, gain the award. With a view to this question, we have, in preceding pages, presented our readers with some account of the cultivation of the poppy, the preparation of opium, and the traffic in it; but in every instance, we have given references to our authorities. To those and others and not to aught we have said, each essayist must go for whatever information he may need.

ART. IX. *Literary Notices. Reports of literary and scientific institutions in Bengal, and at the Straits of Malacca; the Chinese Magazine for* 1837.

ON the subject of education, we have received, recently, a great variety of reports and other papers: 1st, Mr. Adam's second report on the State of Education in Bengal — a great mass of most valuable information: 2d, the first report, from the Calcutta Medical College, on the examinations in chemistry — an octavo of 86 pages, filled with essays of native youth, which would be honorable to students in any country: 3d, the eleventh report of the Calcutta School-book Society's Proceedings, for 1834–35, its seventeenth and eighteenth years; during which were issued from its depository the following books, 31649 English, 4525 Anglo-Asiatic, 16 Sanskrit, 5754 Bengali, 4171 Hindui, 834 Uriya, 36 Arabic, 1454 Persian, and 3384 Hindustani, with 420 Reports; total 52243: 4th, report of the General Committee of instruction in the presidency of Fort William, Bengal, for the year 1835; with a new and improved map of India, by Sreenauth Ghose; the proceedings of the committee reported, date from the 7th of March 1835, when the governor-general in council resolved "that the great object of the British government ought to be the promotion of European literature and science amongst the natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone:" 5th, the prospectus of a Society to be designated The Prince of Wales' Island Christian Association, for the establishment of native schools, &c.: 6th, the Report of the Malacca Free School, for the years 1835–36; *schools* they should say, for whereas, in 1815, there was no school open for the gratuitous instruction of children, there are now twenty-five, "containing in the aggregate about one thousand boys and girls."

As a specimen of what the mind of an Indian youth is susceptible, we subjoin an extract from an essay by Umed Singh, of the college at Delhi, on the advantages of education. He says —

"Education is the art of cultivating the mind and of rectifying the affections and dispositions of the heart. It stores the mind with the knowledge of a great many arts and sciences, and fills the heart with a due sense of what we owe to God and man. Those who have been taught to pass a literary life, enjoy the advantages of arts and a happiness resulting from the knowledge of sciences. They read the history of mankind, look into the lives and actions of men, and derive instruction. They learn natural philosophy, observe the goodness and power of the Creator, adore him, and admire his works. Science makes them acquainted with the nature and power of things, and by the ingenuity of art they are enabled to turn them to some useful purposes; for instance, the Europeans, the generality of whom are educated, having discovered the quality of the magnet, were enabled to navigate far into the sea, to visit distant countries and to carry commerce to the highest pitch, which rendered them the most powerful people in the world. They enjoy the advantages of a thousand useful inventions and thousand machines; whereas the countries where ignorance prevails are destitute even of things necessary for their comfort. When we look at our own country, how can we avoid being touched with a sensation of regret and pity. While other nations

provide foreign countries with innumerable useful things, the inhabitants of India are unable to supply their own wants. * * * Education makes us superior to the wealthy as well as to the great, for it is clear that he who is well educated is wise, and a wise man is everywhere respected. In the societies of the great and in the assemblies of the people, a wise man is always looked up to: his advice is heeded, his opinion is asked, and he is able to speak even upon some doubtful questions. Indeed, it is true that a wealthy man has an upper hand in some pecuniary matters, but an educated man is possessed of an inexhaustible treasure of intellectual riches. The former has a purse filled with gold, but the latter has a mind stored with knowledge.—I cannot conclude this essay without observing that a man without education is but a mere animated being, or (if I may say) a living stone cut into a human figure; he appears as a man, but in reality is a few steps above the brute creation in the scale of existence. He can do good neither to himself nor to the society he lives in. He can neither be religious nor virtuous. He may perhaps be possessed of some brilliant endowments of nature, but they are like pearls lying hid at the bottom of the sea, which it is not in his power to fetch out and make them shine with proper lustre."

The Chinese Magazine. The following is a brief analysis of the first three Nos. of that publication, for the current year, commencing a new series. The work is published at Singapore.

No. I. *Taoukwang, 17th year, 1st month—February*, 1837. 1. Introduction: address on the new year; objects and proposed character of the future numbers of the Magazine; promise of greater continuity in the treatment of the several subjects of this new series. These subjects are, history, geography, astronomy, natural history, record of discoveries and improvements, and of important public events; also miscellaneous and moral essays. The article concludes with showing the opinion entertained by Confucius, as to the advantage of science, and recommending the cultivation of the mind, as beneficial both here and hereafter. 2. History: Brief narrative of the times immediately subsequent to the deluge, Chinese accounts compared with the Scriptural narrative; the building of Babel and dispersion of the human race. 3. Geography: view of India; its people, their appearance, classes, and character; places of abode; language; religious practices, historical summary of events in India. 4. Astronomy: varying lengths of day and night explained. 5. On the recovery of the drowned: means of recovering them; establishment of a Society in France for saving shipwrecked persons. 6. Literature: On poetry, notice of Le Taepih, a celebrated Chinese poet, and of the ancient Book of Songs. Homer and Milton, the greatest poets of the west. 7. Avarice: dreadful end of a miser, who was immured in his own cellar, and there starved to death, unknown to any one.

No. II. *2d month—March*, 1837. 1. English female society described, in a letter from a niece abroad to her aunt in China: no female infanticide; no cramping of the feet; education of females; wives the companions of their husbands, &c. 2. History of the early descendants of Noah; Abraham; his departure from his own country, and dwelling in Canaan, Lot; the destruction of Sodom and Gomorrah. 3. Geography: Presidency of Bengal; the cities most celebrated in this presidency:—Calcutta, the metropolis of India; Benares, the ancient seat of brahminical superstition; Allahabad, sacredness of the place; the Hindoos repair thither to shave themselves; Juggernaut, the place of pilgrimage; abominable rites observed there: Delhi, the residence of the Mogul emperor; brief narrative of his now fallen empire. 4. Classical works: the Four Books and the Five Classics of China; the Greek writers; Herodotus, Thucydides, Isocrates, Demosthenes, Plato, Aristotle; the Roman writers, Virgil, Horace, Livy, Tacitus, Cicero, Seneca, Pliny; English, French, Italian, and German writers; the Holy Scrip-

tures — the Bible. 5. Philanthropy: the general principles thereof explained, unreserved national intercourse advocated, in a conversation between two Chinese. 7. Natural history: the study of it recommended, and the practical advantages, arising from it instanced in the promotion of national wealth thereby. 6. Public events.

No. III. 3*d month*—*April*, 1837. 1. On the vicissitudes of human life; general duties of man; his end. 2. History of Abraham's immediate descendants: Isaac; Abraham is commanded to sacrifice him; Jacob; Joseph and his brethren; Joseph's dreams; he is sold into Egypt; favor and subsequent disgrace with Potiphar; his elevation; the seven years of plenty, and of famine. 3. Geography: Presidency of Madras; nature of the country, &c.; the natives, their various creeds; Jews, and Syrian Christians; struggles between the French and English; Tippoo sahib; final triumph of the British forces. 4. Natural history: The lion, the king of beasts; cruel sports of the Romans; hunting of the lion in Africa. 5. Noble courage exemplified in the firm resistence of the Dutch against Spanish aggression; their defense of their rights and liberties; their final success. 6. Lines by Le Taepih on the beauty of nature. 7. Inventions: the steam-carriage; rail-road from Liverpool to Manchester; great advantages occurring therefrom to trade and industry. 8. Public events.

ART. X. *Journal of Occurrences. His Britannic majestys's commission in Canton. Triennial examination in Peking; family of the emperor; praying for fair weather.*

H. B. M. Commission arrived at the provincial city, from Macao, on the morning of the 12th instant—with a passport from the government. "This is on record." The Gentlemen composing the commission now in Canton, are Capt. Elliot, Chief Superintendent; Mr. Johnston, Second; Mr. Elmslie, Secretary and Treasurer; Mr. Morrison, Chinese Secretary; Mr. Anderson, Surgeon.

Peking. An edict has been put forth by the emperor, dated the 27th of February last, in regard to the merits and demerits of the high officers at court and in the provinces, the result of the examinations triennially made of the capabilities of all officers. Want of space compels us to defer the translation of this document to our next number. It is curious to observe the manner in which aged men, mostly above 50 or 60 years, are called over, like so many school boys, and receive marks of distinction, or are put up or down in their *class*, at the will of the One Man, their master. Our present governor has not succeeded in obtaining from his master any promotion to honor. He is represented as 'possessing barely an adequate degree of talent and knowledge.' None of the officers connected with the opium discussion are mentioned, either for praise or blame; neither is the cabinet minister Yuen Yneu, who repaired to Peking about a year since, after having been many years in the government of Yunnan. His successor in that government receives, on the other hand, the hightest praise, as being 'well versed in the affairs of his frontier government, and having fully succeeded in preserving it free from disturbances.'

Family of the emperor. Till recently, we were not aware that his majesty's family had been increased by the birth of a sixth son. His first son died in 1831, when about twenty-one years of age; his second was born of a Chinese lady, and is not, therefore, a legitimate successor; he must be about twenty years old; his third son seems to have died, as we never meet with any mention of him; his fourth and fifth sons were born within a few days of each other, in 1831; and the sixth must have been born within a year after, as he has this year commenced his studies. The fourth son is at present heir apparent to the throne; but the emperor may always appoint, as his successor, whichever son he pleases.

Praying for fair weather. On the 9th instant, their excellencies, the governor and lieut-governor, offered up incense at the temple of the patron deity of the city, requesting a cessation of rain and fair weather. The next day the rain ceased for a time, but on the 15th, and the following days, again fell in torrents.